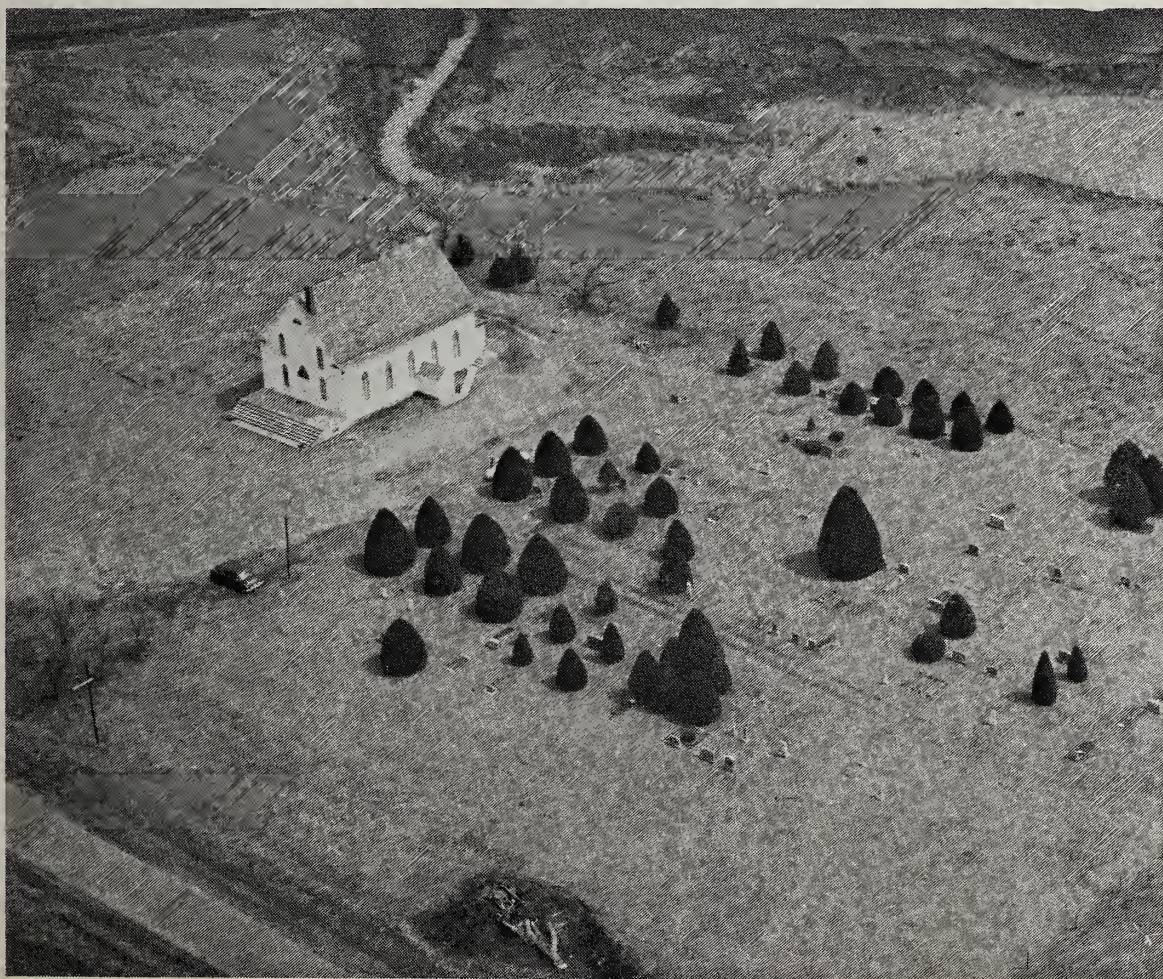


The Herold Mennonite Church

70th Anniversary



MRR
289.776642
A74

1899 - 1969



The
Herold Mennonite Church

70th Anniversary

1899 - 1969

by
John W. Arn
incumbent pastor of The Herold Mennonite Church



Mennonite Press
North Newton, Kansas
1969

*Dedicated to those who will
hear the trumpet on resurrection morn*

TABLE OF CONTENTS

HISTORY: HEROLD CHURCH	1
DER VORSTAND	23
THE WORK OF CHRISTIAN EDUCATION	35
RELIGIONS SCHULE	37
 APPENDIX	 47
Boards of Deacons	48
Document of Incorporation	49
Charter Membership	50
Maps	
Key to Remaining Maps	52
Western Oklahoma	54
Historic Area Near Herold	55
Present Resident Membership	
Distribution	56
Membership Graph	57
Prussia	58
Poland	59
East Russia	60
Central Asia	61
South Russia: Molotschna	62
South Russia: Chortitza	63
Footnotes	64

43941



Digitized by the Internet Archive
in 2017 with funding from
Anabaptist Mennonite Biblical Seminary Library

<https://archive.org/details/heroldmennonitec00arnj>

HISTORY: HEROLD CHURCH

Like a flower unfolding its petals, so God has been and is unfolding His purposes through the life of our church people – “that we should be to the praise of His glory.”¹ Therefore, “being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ,”² I, Rev. John Arn, have penned this brief history of the Herold Mennonite Church. History books can very easily degenerate into an uninteresting recitation of facts, names, and dates. This book seeks to provide only enough details to show that people make history and that God and His people make the history of the Christian church of which the Mennonites are a part.

While Mennonite history gives the date of 1525 as the time when the Anabaptist (later called Mennonite) movement began among Europeans, the General Conference Mennonite Church in America did not begin until 1860.

“In the formation of the General Conference in 1860 and in the several movements that preceded it, there was a significant and growing interest in mission work. . . . An opening in Oklahoma for mission work among the Arapaho Indians was . . . (begun) at Darlington in 1880. The outreach was enlarged in 1883 to include the Fort at Cantonment. . . . Additional stations opened were Shelly (1889–1896) by J. J. Kliever; Red Hills (1892–1896) by J. S. Krehbiel.”³

Thus, Mennonite missionaries, representing the General Conference Mennonite Church, were established in the Indian Territory nine years sooner than the “Sooners” themselves.

“The lands in the western part of the Cheyenne Arapaho Territory were generally considered to be little suited for farming. But J. J. Kliever, founder of the Shelly Mission held a different opinion. His optimistic appraisal of the region, to a large extent, initiated the extensive Mennonite movement into what are now Washita and Custer counties.”⁴

Because the General Conference Mennonite Mission was located in Shelly, it became for some eight years the center of the Mennonite settlements in Washita County. Besides the mission building, the town also boasted a post office, a doctor’s office, two general merchandise stores, a livery stable, two blacksmith shops, a cream station, and a cheese factory. Indian tepees dotted the land along the river near the town.

Into this setting, landless Mennonite immigrants came from the settlements in the north seeking land to own and farm. Jacob Klaassen, later a minister in the Herold Church, tells of his experience this way.

“ . . . in March, 1894, my brother (Michael Klaassen), his brother-in-law Peter Quiring, Peter Horn and I travelled to Oklahoma. Since the

possibilities there satisfied us we took up homesteads in Washita County, 70 miles from the railroad, since there was already a community of Mennonites there under the leadership of Minister Peter Pankratz. The cost was merely the \$10 fee for registration. That was all. Our land was located near the General Conference Mission Station Shelly. On the way back we stopped in Oklahoma City and made the necessary arrangements for taking possession of the land. That was on March 22, 1894. Thus we had become land-owners without debts. After we had arrived at home (Beatrice, Nebraska), people tried to frighten us but it did no good. Quirings and Horns moved to Oklahoma that same spring.”⁵

Immigrants from other Mennonite settlements also came.

“On August 24, 1894, fifteen families originating from the Alexanderwohl and Hoffnungsau communities in central Kansas organized the first General Conference Mennonite Church in the . . . area. . . . They met at the Shelly Mission. . . .”⁶

This was the beginning of the Bergthal Congregation.

Life in the first Mennonite congregation in this area, the Bergthal Mennonite Church, blossomed forth in a healthy manner. Listen to Jacob Klaassen describe his impressions of it as he found it at Shelly in 1894:

“Already the first Sunday the congregation there celebrated the Lord’s Supper. Elder Dietrich Gaeddert had come from Kansas for the occasion. The worship gatherings were held in a building on the property of missionary Kliever. The mission station Shelly was 7 miles from our home. Later a mission church was built in Shelly which then became our meeting place for the worship services. On this first Sunday then, we naturally went to Shelly and took part in the Lord’s Supper. But it was so completely different from what we had become accustomed to in Beatrice. Following the Lord’s Supper was the practice of foot washing, which of course had been practiced in Chiva as well. Elder Gaeddert simply did not have the ability of Elder G. Penner to conduct the worship in a dignified manner. I was deeply unhappy after participation in the first several services of worship. In the Beatrice congregation everything was quiet and dignified; here it was the exact opposite — children crying and when the mothers wanted to quiet or look after their children (feed them and change their diapers) they simply remained where they were quite uninhibited even when they sat immediately below the preacher. They were simply not used to it any other way. These things, however, did change in a rather short period of time because our women did things differently and soon the others began to copy them. Rev. Peter Pankratz served us Sunday after Sunday with a sermon and we loved him.”⁷

In the frontier days, the crossing of the Washita River posed a difficult problem. Since the membership of the Bergthal Mennonite Church was scattered widely in an area on both sides of this river, the church agreed, in 1896, to separate into two bodies. Thereafter, the settlers living west of the Washita River met in a schoolhouse just west of Shelly, calling themselves the Sichar Mennonite Church, while those living east of this river met on its east side quite some distance northeast of Shelly. This group retained the Bergthal name. Jacob Klaassen also speaks of this development in this way:

“The life of our congregation had gradually become more stable. Already in the summer of 1895 my brother had been elected deacon. Soon after that the Bergthal congregation separated. Our section took the name Sichar. In the spring of 1896 my brother was elected minister. Brother-in-law Jantzen and P. Quiring were chosen as deacons. By this time there were already eight families there from the Trakt and we of course had much to do with each other. Again in the fall of 1896 we built a church, 28’x40’ on land of my brother-in-law Jantzen. The lumber had to be hauled from El Reno for 75 miles. . . .” “The church was built during the course of the winter.”⁸

This church building stood on the site where the present 1915 Herold Mennonite Church building stands today.



Pictured is the Sichar Mennonite Church built in 1896. When the division of the Congregation became permanent on April 22, 1899, those still wishing to worship at this site remained and organized themselves on September 14, 1899, as the Herold Mennonite Church. On this same day, the pictured building was purchased by this remaining group from those retaining the name of Sichar for \$325.

In two short years, however, the blissful community life of those worshipping together as the Sichar Mennonite Church was shattered by mistrust and intrigue. Jacob Klaassen, an eyewitness, describes it this way:

“Congregational life did not develop as it should have. It finally came to another schism. It was a sad situation. Mistrust and intrigue were the cause of it. Ohm Pankratz sent us out of the brotherhood, and we had to go with a heavy heart whether we wanted to or not. We had not known this kind of experience where we came from. On the 22nd of April, 1899, it came to a complete break. For several months we had our worship services in the school south of the church.

“Ohm Pankratz and his supporters had called the Committee for Congregational Concerns of the Western District Conference. The Committee came and we had several uncreative meetings of the brotherhood. This Committee was composed of Elder Christian Krehbiel, Elder Peter Baltzer, my father-in-law (Elder Jacob Toews), and J. W. Penner, father of missionary P. W. Penner. When we and the Committee came to the church it was locked and no one from the other faction was there. Finally, after they had been called, they came so that the meeting could be held. We were extremely embarrassed by the whole thing since we did not desire the separation. The Committee however came to the conclusion that it would be better if the division were made permanent. Elder Krehbiel was the chairman of the meeting and led in the proceedings. We could tell that these fathers in Christ sympathized with our position, although they were very careful about showing it. And then we did not emerge without a scolding either. The Committee also came to our help to enable us to buy the church building for \$325 which was nearly as much as it had cost in the first place. Brother J. W. Penner trusted us so that he lent us the money and we were able to buy the church and thus had no financial dealings with the other faction. That was on the 13th of September, and on the 14th we — 20 families — organized with the help of the Committee as the Herold church and from that time forward had our services of worship in the church. From that point onward congregational life developed in a healthy manner and under the blessing of God. Brother Michael (Klaassen) was our minister. Brother-in-law Jacob Jantzen and Peter Quiring were deacons. In 1904 the Western District Conference was held in our church. We had already joined the Conference in the year 1902.”⁹

The foregoing narrative has been supplied in order that the reader might
4 better understand the background to the following statement concerning

the organization of the Herold Mennonite Church as found in its official *Church Record*.

“The Herold Church was organized on September 14, 1899, with the help of three Elders, namely: Elder Christian Krehbiel, Halstead, Kansas, and Elder Peter Baltzer, New Alexanderwohl, Kansas, and Elder Jacob Toews, Newton, Kansas, and also Rev. Jacob Penner, Hillsboro, Kansas. Upon request of the brotherhood Elder Jacob Toews, Newton, Kansas, took over responsibility as Elder for the young church.

“The organization took place in the home of our Brother, then Deacon, Jacob Jantzen. That same day, September 14, the church of the Sichar Congregation, which had been built on the land owned by Brother Jacob Jantzen was purchased by the Herold Congregation for the sum of \$325. [The Sichar congregation then built another church building at a different location.]”¹⁰

“The people named the church ‘The Herold Mennonite Church.’ There was a post office by the name of ‘Herold’ approximately three miles northwest from the church. Therefore they chose this name. This post office was later moved and became Bessie, Oklahoma. The church name, however, remains as was. We trust that yet this name will have a real meaning — that of each member being a ‘Herold’ of the gospel of our Lord Jesus Christ.”¹¹

The historicity of such a post office has been doubted, yet its existence is proven by these post marks.



Concerning the charter membership of the Herold Mennonite Church, the official *Church Record* states this:

“In its beginning the congregation numbered 24 male and 22 female members, a total of 46 members. They had two Deacons, Brothers Peter Quiring and Jacob Jantzen, and one preacher, Michael Klaassen . . . The membership of our church consisted of people some of whom had originally come from Russia, others from Poland and from West Prussia.”¹²

For the names of these persons, please refer to the Appendix Section in the back of this book. Of these, only one remains living, Henry Horn.



This picture was taken on Henry Horn's 90th birthday, January 26, 1969. He was born in Hahnsau, East Russia, and was among those who made the famous *Östliche Reise* to Turkestan, Asia (1881–1884). In 1885, he came with his parents, Peter and Maria Horn, to America and in 1894 he came with them to Washita County, Oklahoma. On July 4, 1897, he followed his Lord in baptism upon his confession of faith and was thereupon baptized by Elder Jacob Toews. Also pictured are (to the left) Mrs. C. H. (Mathilda nee Hinz) Dalke, and (to the right) Mrs. Herman (Margaret nee Klaassen) Horn, both his sisters-in-law.

The first special celebration to be held in the life of the newly organized congregation was on Christmas Eve.

“On November 30, 1899, it was decided to hold a Christmas Eve gathering in the church and to receive a free-will offering for the decorating of the Christmas tree. This was to be done by the Church and the Sunday School leaders.”¹³

The service began at 6:00 p.m. and lasted until 9:00 p.m. Brother Johannes Fieguth led the children in singing and Pastor Michael Klaassen told the Christmas Story to the children. Sacks were also distributed.

For the year 1903, the 1899–1929 Herold Church Secretary's Book says:

“For the Christmas Eve celebration of 1903, four dozen candle lights were placed on a tree given by Gerhard Nickel. Also obtained for the evening was a barrel of apples, two buckets of candy, \$.75 of Penny Goods, twenty-two pounds of nuts, 65 oranges and \$.53 worth of bought cookies. 120 sacks were filled but were barely enough, for some of the children who were not present because they remained at home did not get any. After the sacks were filled, one-half of a barrel of apples was left which were then distributed.”¹⁴

Since 1899, a Christmas Eve service has been conducted every year, and from its beginning this service has been and continues to be Christ-centered.

As we think further on the subsequent life of our church, we think of those who have labored to keep the building neat and clean.

During the past seventy years, the following men served the church as custodian: Peter Gaeddert (1899–1901), Peter Bartel (1901–1909), Henry J. Jantzen (Last ¼ 1909), Peter A. Quiring (1910), Peter Dalke (1911), David Harms (1912–1921), Walter Schmidt (1922), Ed. F. Schmidt (1923–1930, 1934–1951), Otto and Albert Nickel (1931), Cornelius E. (Cordell) Nickel (1932–1933, 1960), Leo Buller (1952–1953, 1955–1958), (Several families, 1959), Paul Horn (1954), and Ferd Harms (1961–1969).

After purchasing the building from the Sihar Congregation for \$325.00 in September of 1899, the Herold Congregation decided on January 22, 1900, to renovate its interior. In the year 1902, the congregation freed themselves from indebtedness on this building. During the following year (1903), the church building was painted outside and in at a cost of \$150.00. On December 28, 1915, the congregation decided to sell this building to Abraham Regier.

The first baptismal service was conducted in the new congregation on June 3, 1900, by Elder Jacob Toews. Over the years 333 souls have been baptized upon their confession of faith.

Since June 10, 1900, ordinations have been conducted under the auspices of the Herold Mennonite Church. Men ordained by our church have been Jacob Jantzen (to the gospel ministry on June 10, 1900, and to the eldership on October 2, 1921), Michael Klaassen (to the eldership on April 21, 1901), Jacob Klaassen (to the gospel ministry on January 31, 1904), Ernest Baergen (as evangelist on July 28, 1946), Richard Tschetter (to the full pastoral ministry on June 3, 1951), Norman Schmidt (to the full pastoral ministry on

November 28, 1954), and Harold Jantzen (to the full pastoral ministry on June 9, 1957). Other brethren that were called into the ministry and who have been among our congregation at one time are Rev. Henry T. Klaassen, Rev. Albert Schmidt, Rev. Andrew Ewert and Rev. David Ewert. At present Richard Nickel is studying for the ministry at the Mennonite Brethren Seminary in Fresno, California. Others who have been engaged in Christian service are Miss Annie Schmidt, Mrs. Viola (nee Reimer) Jackson and Norma Schmidt in Child Evangelism work; Mrs. Verlin (Verna nee Schmidt) Koehn in Youth For Christ; Miss Esther Kliever and Miss Leota Buller at Back to the Bible Broadcasts; Charles Harms in PAX (Crete, Greece); Leonard Harms, Jr. in TAP (Kenya, Africa), and Jack Sawatzky in 1-WMAF work (Brazil, South America); Mrs. Rob (Lawanda nee Schmidt) Pearson and Mrs. Robert (Lora nee Horn) Friesen as pastors' wives and Mrs. Russell (Virgie nee Harms) Mueller and Mrs. Glenn (Mary Lou nee Schmidt) Juett as missionaries' wives. As we think on these, we praise the Lord that our labor has not been in vain, that He has been pleased to use our lives to challenge these souls to go forth into His Harvest Field. May it be our prayer that we will continue to walk before Him in a way that will challenge yet unborn generations to be heralds as well.



1. Sheryl Ruth Mueller
2. Glen Keith Mueller
3. Steven Wayne Mueller

4. Missionary Russell D. Mueller
5. Mrs. Russell (Virgie nee Harms) Mueller

The Mueller's are presently serving with the Northern Canada Evangelical Mission at Thicket Portage, Manitoba, Canada. Our church has provided her financial support since November 14, 1961, and continues to be prayerfully concerned for their welfare.



1. Curtis Glenn Juett
2. Rebekah Jean Juett

3. Missionary Glenn Juett
4. Mrs. Glenn (Mary Lou nee Schmidt) Juett

Rev. and Mrs. Juett are presently serving under the Evangelical Missionary Union of South America at Camiri, Bolivia, South America. (Picture taken in May, 1969.) Our church has provided her financial support since November 13, 1962, and continues to be prayerfully concerned for their welfare.

Since 1901, our congregation has thought it very important for news of our congregational life to be shared among the wider Mennonite community. For this reason, we selected each year a correspondent to write to the *Bundesbote* (from 1901 to 1947) and to *The Mennonite* and to *The Mennonite Weekly Review* (from 1944 to 1969). Those, who have served as German correspondents, are Jacob Klaassen (1901–1902), Johannes Fieguth (1903–1904), Peter Dalke (last ½ 1904), Heinrich Koehn (1905–1906), Jacob Froese (1907–1911), David H. Voth (1912–1913), Peter J. Quiring (1914–1915), Peter J. Gaeddert (1916), J.P. Dalke (1917), Franz J. Froese (1918, 1927), Peter M. Pankratz (1920), Jacob Penner (1921, 1925–1926, 1930), Albert Schmidt (1922–1924, 1929, 1931), Peter A. Quiring (1928), David A. Harms (1934), Mrs. Herman Horn (1935–1938, 1945–1946), Julius A. Harms (1939–1940), Rev. John R. Duerksen (1941–1942), Rev. Jacob Jantzen (1943), Rev. C. B. Friesen

(1944) and Mrs. Peter M. Pankratz (1947). Those, who served as English correspondents, are Mrs. Jacob Penner (1944, 1946–1947), Mrs. Alfred L. Schmidt (1945), Mrs. Herman Horn (1948, 1951, 1954–1955, 1958–1959), Mrs. H. B. Schmidt (1949–1950), Mrs. Ferd Harms (1952–1953, 1960–1961), Mrs. Milton Harms (1956–1957), Mrs. Otto Nickel (1962–1963), Mrs. Rudolf B. Schmidt (1964), Mrs. LaVern Nickel (1965–1966), Mrs. John E. Rempel (1967–1968) and Mrs. Bertha Kliewer (1969).

The Herold Mennonite Church joined the Western District Conference in 1902 and the General Conference in 1908. Since then, besides sending representatives to their meetings, the Herold Church has hosted the Western District Conference meetings twice, the first time on October 18–20, 1904, (voted it to be held in spite of a complete crop failure that year), and again in the fall of 1929. The church has also hosted the General Conference School for Ministers in 1911 as well as the Western District Minister's Conference on October 19, 1957. The official *Church Record* records, concerning such occasions “ . . . and we felt the blessing of God.” On the subject of attending our Western District and General Conference meetings, one of our ministers stated:

“I treasured this a great deal; one gets to know the leaders of our people on such occasions, and one is able to sense the general spirit and direction of the church at such times. In addition to this, the fellowship which one may have with so many of the brethren, and inner stimulus which comes at such times are a real joy and blessing which is not to be underestimated.”¹⁵

As to the Oklahoma Sunday School Convention, its annual meeting has been held six times in our church: in May, 1920, and again in May, 1926, on August 31–September 2, 1930, again on September 15–17, 1944, again on October 3–5, 1952, and lastly on September 11–13, 1964. Twice, our church has had the Church Worker's Conference as well: once on April 26–27, 1957, and again on April 17–18, 1964.

On January 6, 1904, the library of our church was begun. The leaders of that time felt that “a church that reads will be a church that leads.” For forty-five years, the collection of books grew; however, because this collection of Christian reading material was written in German, the congregation decided, in 1949, to send all of their German library books to the South American Mennonites. Since then, an English collection was begun and at present contains 425 volumes. Those who have served as librarians during the past seventy years are Jacob Bartel (1904–1905), Cornelius K. Dalke (1906), Johannes A. Klaassen (1907, 1913), Jacob S. Schmidt (1908–1911), Albert Dalke (1912), Cornelius Schmidt (1914–1916), Herman Dalke (1917–1918), Albert Schmidt 10 (1921–1924), Fred Schmidt (1925–1928), Menno Schmidt

(1929–1930), Leonard Harms (1931–1932), Albert Harms (1933, 1935–1939, 1941), Otto Nickel (1934), Martin Schmidt (1940), Arthur Harms (1942–1946), Milton Harms (1947–1948), Mrs. Paul Dahlenburg (1949–1950), Mrs. H. B. Schmidt (1951–1952, 1954–1957), Mrs. Herman Horn (1953), Mrs. Edwin Nickel (1958–1963), and Mrs. Martha Harms (1964–1969).

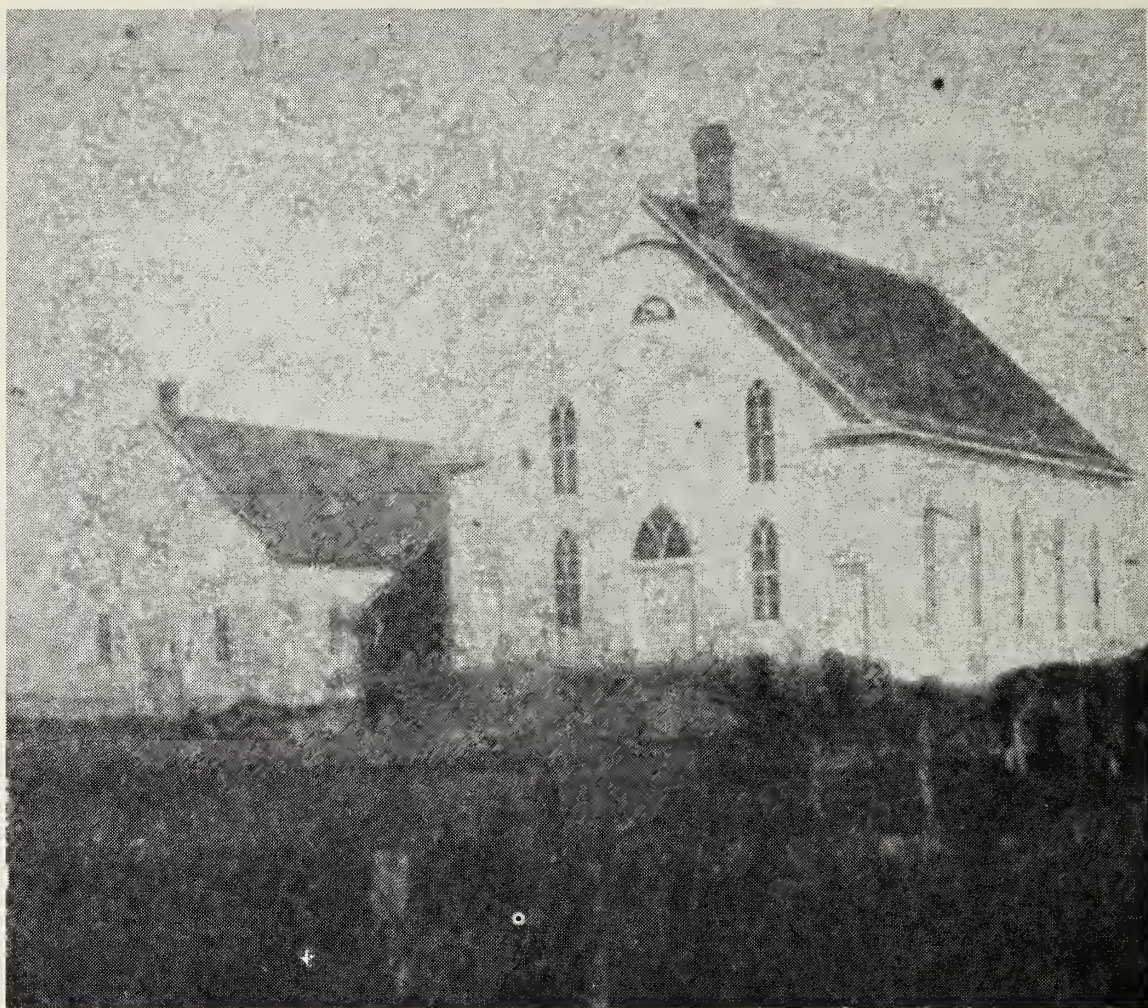
Also during 1904, Rev. Jacob Jantzen gave the church grounds to the congregation as a gift, deeding it over April 14, 1905. In recognition of this, the congregation stood up for a time at a special business meeting held on July 10, 1904. On April 25, 1947, one more acre of land on the north side of the church yard was purchased from Henry K. Jantzen for \$100.00. At present, the church grounds are four acres, more or less.

On December 14, 1904, a Certificate of Incorporation was issued to the church by the Territory of Oklahoma. And thus, the church became a body politic in the eyes of the state. A copy of this certificate is to be found in the Appendix Section of this volume.

On August 6, 1906, the Ladies of our congregation were granted permission to organize themselves into the Ladies' Mission Society of the Herold Mennonite Church. Though this body has not continuously existed over the years, it has been a great boost in the area of missions, i.e., of acquainting the congregation with the needs of missionaries and also working to do something about meeting those needs. Through this work, the sisterhood of our congregation has also demonstrated its capacity to provide the gentle, feminine touch in the affairs of our congregation, such as visiting the sick and seeing to the needs of those that are bereaved.

The *Jugend Verein*, now called Christian Endeavor, was begun in the Herold Mennonite Church in or about 1912. At the German and English Preparatory School at Gotebo, *Jugend Verein* was held. After attending this school, Marie J. Jantzen brought home this idea and soon afterwards *Jugend Verein* was begun as part of our congregational life. By the 14th of September, 1969, 894 sessions have been held which have provided, for young and old alike, opportunity to express through song and word the hope and the joy of their faith.

In 1915 our congregation built a new church, larger, more beautiful, and also more practical than the old one. It was dedicated on the 5th of December and was paid for when it was dedicated. Its cost was \$4,000.00 of which \$3,200.00 was received through free-will offerings.



This church structure was patterned after the 1914 church building of the New Hopedale Church at Meno, Oklahoma. On February 9, 1915, work began. The old church building purchased from the Sichar Congregation was moved a little to the north of its foundations.

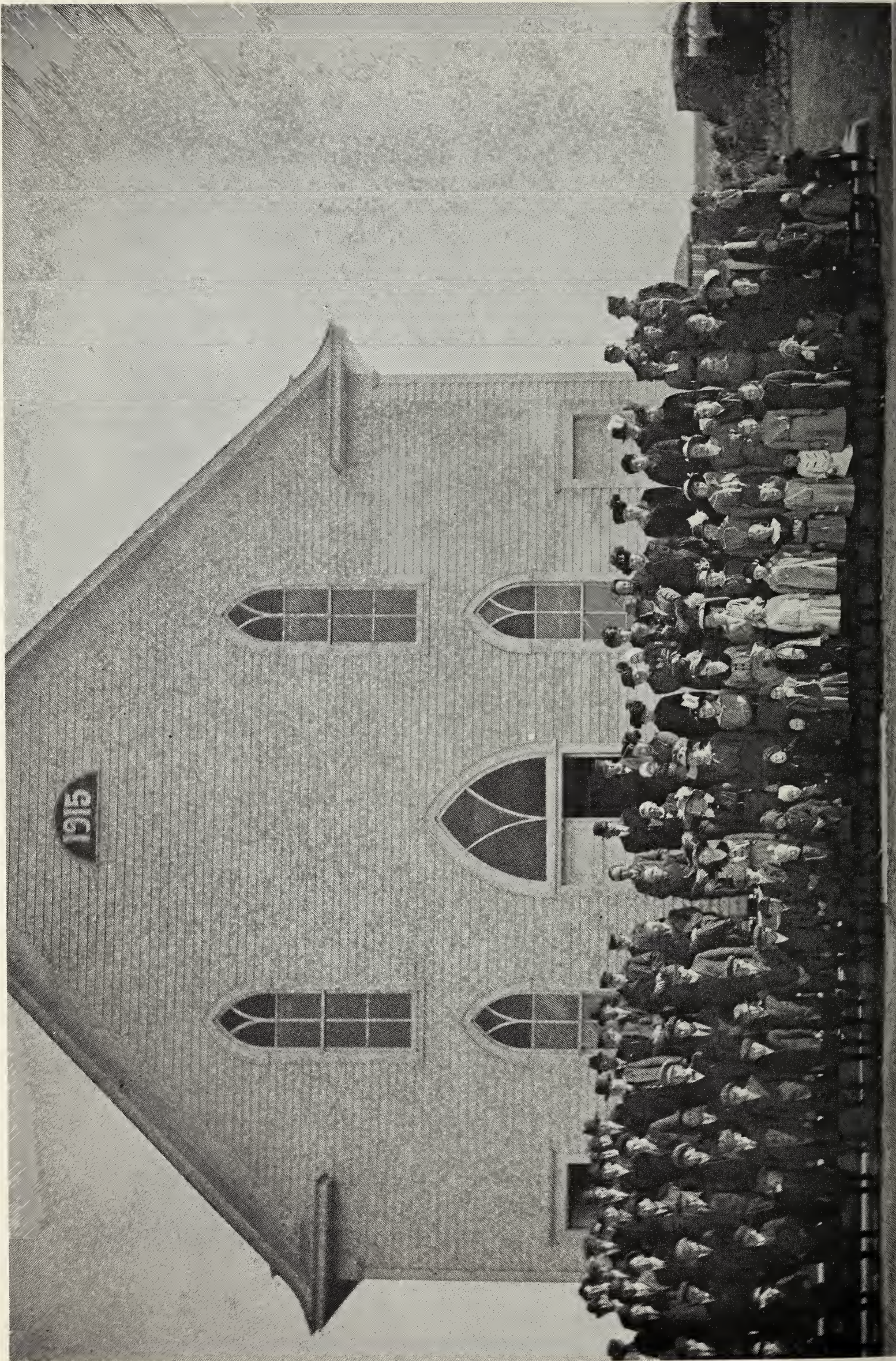
About fifteen men from the congregation labored to make the foundations by hauling loads of sand and rock from the banks of the Washita River. The carpenter work was under the direction of Henry Schmidt. On the 1st of January, 1916, a picture was taken of the Herold Church in front of their newly erected building. Perhaps this picture serves today as a memorial to those who gave of their means and of their time so unselfishly to erect our present building. They did not have this picture taken so that they would receive the glory. No, this picture serves to remind the present generation of their vision and their faith in what the Lord would accomplish in the years ahead. And thus they dedicated it trusting that in those services held in this building, lives would be transformed, souls would be challenged to live the Christian life and to walk faithfully after the Lord Jesus Christ in service according to each man's gifts. This picture is found on page 14.

Up until 1915, no musical instruments were used to accompany the singing in our church. On June 7, 1915, the church ordered a reed organ for \$85.00 and asked Rev. Jacob Jantzen to see to it that it was procured. There were no set organists for this organ. However, Gertrude Jantzen, Frieda Jantzen, Bertha Pankratz and Mrs. Ferd Harms played this organ for our worship services. In 1928, the church purchased a piano. Soon after it was in use, the reed organ was sold to Ferd Harms. Beginning in 1929, pianists were elected by the congregation. Those who have served in this church office since then are Mrs. Jacob B. (Elsie nee Hinz) Schmidt (1929–1933, 1951, 1954–1955), Ruth Penner (1934–1938), Rosella Harms (1939–1942), Arthur Horn (1943–1947), Mrs. Walter Foth (1948, 1958), Mrs. Milton Harms (1949–1950), Mrs. Louis Schmidt (1952–1953, 1956–1957, 1959, 1962), Mrs. Ernest Harms (1960–1961, 1963–1964, 1966–1967, 1969), Viletta Buller (1965), and Carol Horn (1968). During the year of 1951, an organ attachment for the piano was purchased and was used until 1964, when the church purchased a Baldwin Electric Church Organ for \$2,100.00. Those who have served as organist are Mrs. Louis Schmidt (1965–1966), Mrs. Walter Foth (1967–1968), and Mrs. John Arn (1969).

Until 1916, the Sunday School treasury handled all church funds. For the year of 1916 a separate church treasury was formed and the office of church treasurer created. Those who have served the church as church treasurer are Peter A. Quiring (1916–1917), Cornelius H. Nickel (1918–1921), Peter E. Nickel (1922–1939), Otto Nickel (1940–1948), Walter Foth (1949–1951), Menno Schmidt (1952–1957, 1964–1969), and Albert Nickel (1958–1963).

“In April of 1917 the United States entered the World War, and with that the undisturbed life that we had enjoyed was over. All the young men had to register and in October the first ones were drafted and taken to Camp Travis in Texas for basic training. Among them was my brother’s (Michael’s) only son, John, and two others out of our congregation. On April 11, 1917, the Western District Conference had a session, but it was noticeable from the very beginning of the session that the attitude of our fathers on the question of military service was not clearly adopted. The long years of peace had not been without their effect. People were afraid and did not know what stance to adopt. They had forgotten the history of our fathers. There was much talk about how we ought to be loyal to our confession of faith. We, my brother Michael Klaassen, brother-in-law Jacob Jantzen, and I (Jacob Klaassen), who attended the meeting in Newton, were deeply disappointed.

“The deputation that was sent to Washington accomplished nothing since they were not of one mind. Thus things stood and we had to find our own way in the matter. . . . In Cordell we had very hateful draft officials 13



Their names are (from left to right) beginning from the front row:

FRONT ROW: Albert Nickel, Otto Nickel, --, Herbert Schmidt, Leonard Schmidt, Frank Nickel, Cornelius E. Nickel, Edward Horn, --, --, --, David Harms, Albert Klaassen, Hilda Dalke, Martha Dalke, Hanna Nickel, Tillie Nickel, --, Lena Nickel, Emma Nickel, Elsie Nickel, Susie Gaeddert, Marie Dalke, Susie Dalke, Marie Klaassen, Bertha Horn, Margaret Dalke, Edmund Klaassen, Anna Klaassen, Selma Nickel, Edna Nickel, Stella Nickel.

SECOND ROW: Rudolf Gaeddert, John D. Klaassen, Arthur Harms, Ferdinand Harms, Gustav Klaassen, John Jantzen, Henry Klaassen, Herman H. Horn, Jacob Klaassen, Frieda Jantzen, Nellie Nickel, Mathilda Schmidt, Agatha Klaassen, Gertrude Jantzen, Barbara Jantzen, Elisabeth Quiring, Helena Dalke, Bertha Schmidt, Bertha Pankratz, Dora Nickel, Dora Schmidt, Katie Jantzen, Anna Nickel, Lisette Jantzen, Linda Nickel, Marie Gaeddert.

THIRD ROW: --, Martin Klaassen, --, --, Albert Schmidt, (space), Herman Klaassen (child), Katherine Klaassen, Mrs. Henry (Marie) Jantzen, Mrs. Jacob S. (Anna) Schmidt, Clarence Schmidt (baby), Elmer Horn (baby), Mrs. Peter (Agatha) Horn, Mrs. Peter J. (Justine) Gaeddert, Mrs. Peter M. (Sarah) Pankratz, Mrs. Ben (Theresa) Reimer, Mrs. Cornelius H. (Anna) Nickel, Mrs. Ed. F. (Marie) Schmidt, Mrs. John P. (Sara) Dalke, Johnney Dalke (baby).

FOURTH ROW: Gustav Dalke, (space), Peter Dalke, (space) Peter Horn, (space), JACOB KLAASSEN, JACOB JANTZEN, MICHAEL KLAASSEN, (space), Mrs. Gustav (Helena) Dalke, (space), Mrs. Peter (Maria) Horn, (space), Mrs. Peter C. (Anna) Dalke, (space), Mrs. David (Marie) Gaeddert, Mrs. Jacob B. (Elizabeth) Nickel.

FIFTH ROW (Men only): Peter J. Quiring, Johnnes Klaassen, (space), --, (space), Julius A. Harms, Johann Nickel, (space), Johann Gaeddert, (space), Andrew Harms, (space), Henry J. Jantzen, Jacob S. Schmidt, Peter A. Quiring. SIXTH ROW (men only): Albert Schmidt, (space), Ed. F. Schmidt (space), Cornelius H. Nickel (space), Peter J. Gaeddert (space), David A. Harms (space), Peter Bartel.

SEVENTH ROW: --, --, (space), --.

Concerning this new structure Mrs. Ferd (Anna nee Klaassen) Harms wrote in 1916:

"Because the old church was too small, the congregation decided to build a larger one. To direct the construction the congregation chose three men. And so, in the last part of February (1915) they started with 'the dirt work.' The materials used were wood, nails, cement, sand, and iron, which were purchased in Cordell.

"The church building is 54' long and 36' wide with 10' high walls. It stands on the same place where the old church building stood. At the east end is an annex 12' long and 10' wide. At the southeast corner is a small preacher's room with a concrete stairway descending from its outside door. On the west end is the large porch with concrete steps.

"The church is painted white, and there are 17 windows that have their upper part in stained glass of several colors. For the heating system there is a small cellar under the church with a big coal furnace. On the outside of the church there are four doors, and on the inside, five.

"In the church there is a partition 10' wide and this partition makes two rooms: a baby room and another larger room for coats. From the larger room a stairway ascends to the balcony. On the balcony are the old benches (the ones from the old church) and the library cabinet. The balcony has room for about 100 people. From the larger room swinging doors lead into the sanctuary. Across the east end of the sanctuary is a stage 8' wide and two steps high. On this stage stands the pulpit and the organ, and on each side stands three benches and a small table.

"In the church there are twenty-four 13' benches which are varnished brown and are very comfortable. The walls are plastered and painted white. The wainscoating is varnished brown and the floor is also brown. The ceiling is vaulted, nailed out with tin and is light blue with a brown border.

"The whole church and all that is therein cost \$4,000.00. 500 persons can be seated comfortably in the church. We are very happy with the new church, where we meet every Sunday to hear of Jesus."¹⁶

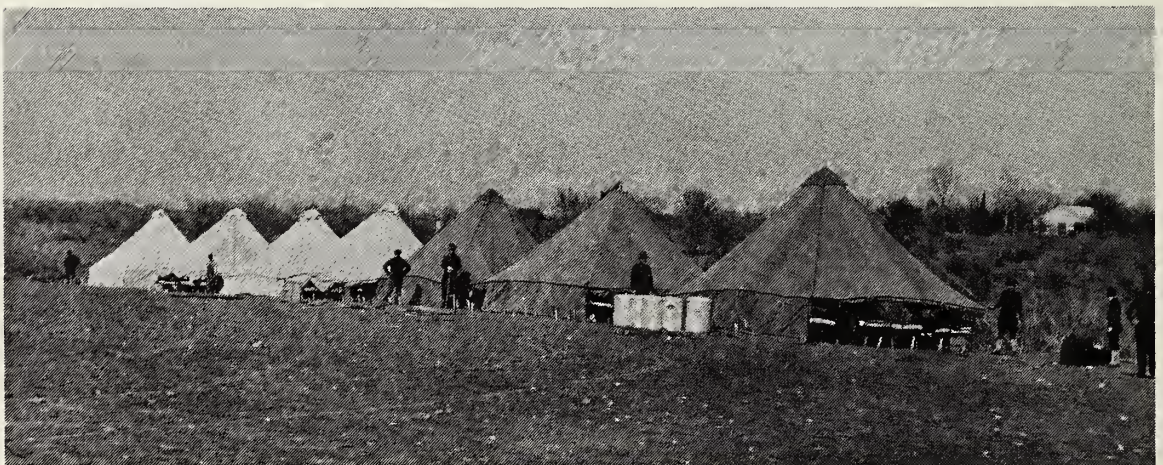
who were especially prejudicial to us Mennonites. Since it became evident that the younger men would also be called up . . . we decided with anxious and heavy hearts . . . to try to gain secret entry into Canada. We wanted so much to remain true to our confession, and in Canada the Mennonites were not drafted, since they enjoyed a special privilege of freedom from military service. Nineteen families, about half of our community, left for Canada in 1918.”¹⁷

For 1917, the Herold *Church Record* records:

“It was a specially painful occurrence when, at the drafting for Military Service, also 3 of our young brethren had to go: Peter J. Quiring, John M. Klaassen, and Otto Pankratz, were brought to Camp Travis, Texas, on October 4th, where they are still. There are about 60 non-combatants in the camp. The ministers of the different Oklahoma churches go to visit and serve them every other Sunday.”¹⁸



Here is the group of Conscientious Objectors at Camp Travis, Texas. Three young men in this group are from the Herold community namely (1) John M. Klaassen, (2) Peter J. Quiring, and (3) Otto Pankratz. Below is a picture of the camp as it was in 1917.



The first draft call was made in 1917. Named in this first call were John M. Klaassen, Peter J. Quiring and Otto Pankratz. In 1917, these young men were taken to Camp Travis, Texas. Because John and Peter would not serve the military in any way, they were sentenced to 25 years imprisonment and were sent to the penitentiary at Fort Leavenworth, Kansas, in the spring of 1918. Here, they worked in the prison dairy. After the war was over, Peter returned home in the spring of 1919. However, John contracted the flu in prison and died after being there just four months. His body was sent home, dressed in an Army uniform; however, before his burial, his father removed this uniform. This made his father, Elder Michael Klaassen, very unpopular in Washita County. So, his father left for Canada on or about November 11, 1918. Before the war was over, a second draft call was issued which took Albert Schmidt (son of J. S.) and Aaron Schmidt (son of Ben), also of our community. These went as Conscientious Objectors.

Because of so large an exodus of families, the church got together on December 30, 1918, and chose Rev. Jacob Jantzen as their leader. In 1919, the office of Church Secretary was created. Up to this time, the Sunday school secretary had also served to write down the church business. Those who have served as Church Secretary are Julius A. Harms (1919–1947), Walter Harms (1948–1953, 1960–1961), Henry Jantzen (1954–1956), Edwin Nickel (1957–1959), Nolan Unruh (1962–1965), Louis Schmidt (1966–1968), and Ernest Harms (1969).

On December 13, 1920, the Herold Congregation took a collection for the poor people in Russia. In 1921, the congregation collected 280 pounds of clothes to be sent to Russia. It was to distribute these relief goods, that the Mennonite Central Committee was formed. The church has continued its interest in supporting relief work over the years, even to the present time.

In 1926, it was thought that the church could get electric lights installed with the electricity coming out of Weatherford. However, they couldn't. It was not until 1939 that electricity was installed into our church building.

In 1927, our church began its practice of conducting yearly Revival Meetings. Only in 1932 and in 1940 were they not conducted. The following is a list of evangelists that have served during these meetings and who have been channels through whom the blessings of God have been made clear: Rev. John Lichty (1927), Rev. A. J. Dyck (1928), Rev. P. P. Wedel (1929), Rev. P. H. Unruh (1930, 1933, 1938), Rev. E. Neuenschwander (1931), Rev. J. H. Epp (1934), Rev. P. H. Richert (1935), Rev. Philip A. Wedel (1936), Rev. A. Warkentine (1937, 1943), Rev. J. R. Duerksen (1939), Rev. P. P. Tschetter (1941), Rev. J. J. Esau (1942, 1961), Rev. J. C. Kaufman (1944), Rev. H. P. Fast (1944, 1945), Rev. Ronald von Riesen (1946), Missionary G. C. Weiss (1947), Rev. D. J. Unruh (1948, 1955), Rev. J. R. Barkman and Rev. Theo. H. Epp (1949), Rev. J. A. Friesen (1950), Rev. Walter Dyck (1951), Rev. Harold Burkholder (1952), Rev. Ben Rahn (1953, 1963), Rev. Arnold 17

Epp (1954, 1964), Dr. Clifford Lewis (1954), Rev. Ben Nickel (1956), Rev. L. R. Amstutz (1957), Rev. Ralph Weber (1958), Rev. Albert Unruh (1959), Rev. Dan Dalke (1960), Rev. Norman Schmidt (1962), Rev. Olin Krehbiel (1965), Rev. Elmer Ensz (1966), Rev. Richard Tschetter (1967), Rev. Frank Huebert (1968) and Rev. Elbert Koontz (1969).

In 1929, the church purchased curtains to divide the sanctuary into Sunday school classrooms and placed them there that year.

In 1930, the congregation talked about making a basement under the church building. In 1931, the idea was tabled. In 1944, fourteen years later, the congregation voted unanimously in favor of building a basement. On November 14, 1944, a basement building committee was formed to take up funds. Work on the basement was to begin as soon as enough money was available.

The excavation for the present basement was begun in November, 1945, and the basement walls were finished by the spring of 1946. During the next eight years the ceiling was put in, the basement walls plastered, and in 1953 a new forced air heating system installed. Finally, in 1954 it was finished out. At this time the junior department of the Sunday School was formed and moved into the basement where it is presently. In 1955 metal chairs were purchased and placed in the basement.

1933 is an interesting year to note for it seems to be the only year in our church history when there was enough money in the church treasury that no church dues were needed to be collected.

Leonard Harms has characterized the 1940's as a decade of transitions. Concerning the 1940's, he says:

"This was a decade of change for our congregation. Our pastor, Rev. Jacob Jantzen, had served the congregation as minister and elder for forty years and was looking forward to retirement. As I look back to that time, I believe Rev. Jantzen was the first to realize that an era was coming to a close and that a new era was to begin. So, with some apprehension, he terminated his official ministry. It was with very great reluctance that the congregation accepted Rev. Jantzen's retirement. Rev. Jantzen was held in the highest respect all the rest of his life, being given the title of 'Pastor Emeritus.' Even to this day, among the older members that remember his ministry, he is affectionately referred to as 'Onkel Jauntzen.'

Embarking into the new era and in a new direction, the congregation voted to call a minister from outside of the membership and from a different locality. Frankly, a few were downright skeptical and some others had reservations as to whether this was a step in the right direction."¹⁹

Another transition was the privilege of suffrage for the ladies of our congregation. In 1931, for the first time, the ladies of our congregation were 18 asked to contribute to the upkeep of the church. However, it was not until

1940 that the ladies were permitted to vote for the calling of a pastor, and it was not until 1943, that they were formally permitted and encouraged to come to the annual meeting and to take part.

In the English Herold *Church Record*, Rev. J. R. Duerksen wrote:

“1942: War and destruction has continued thru the year involving the whole world. ‘Nation shall rise up against nation, and kingdom against kingdom.’ Need and suffering everywhere. We, here, are experiencing only a little inconvenience as rationing affects us. More and more homes are being broken up. Of our brethren, six have been called, of whom four have gone to the C.P.S. camps.”²⁰

Also during this year a flag of the United States and a flag of the Christian Church were purchased by the congregation and placed in the front of the sanctuary on the stage.

At a November 6, 1944, special business meeting, it was resolved by the congregation to have an evening prayer and praise service on V-E day.

Concerning the transition from the German to the English language Leonard Harms remembers that a few numbers were brought in English on the *Jugend Verein*, even when the Sunday worship services were still completely in the German. Otto Nickel recalls that Sunday school classes among the children had been in English since the early 1930’s. Leonard Harms observes this fact concerning our congregational life:

“Time and progress do not stand still, even in the spiritual life of a congregation. This was soon realized by our church members in the 1940’s. So, preaching and singing were begun in the English.”²¹

It was resolved by the congregation that beginning in 1943, the first Sunday of every month was to be a completely English worship service. (Up to this time, all services were conducted in the German language.) During the German sermons, the congregation instructed the pastor to make a few remarks in English for the young people. In 1944, the congregation decided to hold every other Sunday’s service in the English language. And in 1945, the last Sunday in each month was to be preached in German. When Rev. Dahlenburg came in 1946, the services were conducted completely in English, and this is the practice that continues unto the present time.

Continuing on the theme of transitions, Leonard Harms states:

“With the new era and transition gaining momentum, it opened new horizons to the Congregation. No more were we the isolated ‘German’ church. We began to communicate with other denominations and participate in community-wide evangelistic meetings and in the community-wide Daily Vacation Bible School program. These added to the spiritual growth of the congregation and an open mindedness toward those about us.

“Another factor which brought to an end our isolation was outside education. Education began to be emphasized again in the 1940’s. The young people went to public and church related high schools. Consequently, this brought about inter-marriage into other denominations. Some of these brought their membership to our church, which helped increase our membership. Best of all, it also brought new talent into our congregation and increased our spiritual growth.”²²

One other transition that needs mention concerns the paid ministry. Otto Nickel speaks of it in this way:

“In 1940 the transition from the unpaid ministry to the completely paid ministry began. Rev. John R. Duerksen received \$50 per month and also worked on the farm of his brother-in-law, David Harms. In 1943 Rev. C. B. Friesen received \$66.67 per month, then later \$116.66 per month. Rev. Friesen supplemented his income by teaching school. In 1946, Rev. Paul Dahlenburg received \$100 per month, later \$150, and the last two years, \$183.33. During his service here, he supplemented his income by driving school buses. Beginning with Rev. Duerksen and for the succeeding ministers, the church furnished the housing. In 1951, Rev. Richard Tschetter began with \$185 per month for the first two years, then \$200 per month for the next three years, \$250 per month, then \$250 plus an expense account, then \$300 plus this expense account for his last two years. In 1962, Rev. C. B. Friesen continued this arrangement, receiving \$300 per month plus his expense account. In 1965, Rev. Arn received \$400 per month plus the cost of his social security, and this is the present arrangement.”²³

On November 14, 1944, the church voted 33 to 3 to have a Church Constitution. A Constitution Committee was created. Serving on this committee were the Pastor, C. B. Friesen, the Deacon, Julius A. Harms, and three members picked by the congregation: Ernest E. Baergen, Leonard Harms, and Otto Pankratz. In 1948, the congregation adopted a Church Constitution. This Constitution has been revised, being reprinted in 1961.

In 1949, Pastor Paul Dahlenburg writes in his pastoral report:

“We have also experienced that in unity there is strength. As we look back at the fine work that was done on the Herold church and realize that it took over \$2,000.00 plus labor to repair the church, we do appreciate its value, its added beauty, how it adds to the reverence and respect to our worship as we gather here. The Pulpit chairs also add to the sanctity of worship.”²⁴

Here is what happened. In 1949, the (1915) church building was remodeled on the inside. Acoustical tile was put on the ceiling, mahogany sheet-rock on the wainscoating, and celotex planks on the walls. The woodwork, benches and the church floor were also refinished. Three
20 pulpit chairs were also purchased and placed on the stage.

In 1951, the parsonage question was resolved with the purchase of a house in Cordell. This was the first church owned parsonage. Before this, when the church had furnished the housing, the church rented farm houses and this was to become a source of friction as well as the fact that these were inadequate for the needs of the ministers. Therefore, the church purchased a house in Cordell, owned by Harry E. Huebert for \$7,250. This parsonage was located at 501 East Caddo Street. This house remained the parsonage until August 25, 1965, at which time the church purchased another house from Coy Darrah for \$20,000. This is the present parsonage of the church and is also located in Cordell at 1313 North College Street.

Perhaps one of the highlights of our church year, besides our Revival Services in the spring, is our Harvest Mission Festival that we have in the fall. These services were begun in 1951. By areas of mission interest, we have had mission speakers representing our former work in China (Rev. P. J. Boehr in 1951 and 1953; and Miss Wilhelmina Kuyf in 1952), and present day work in Taiwan (Rev. W. C. Voth in 1959 and Rev. Hugh Sprunger in 1966), Congo (Rev. Samuel Entz in 1954 and 1965), Japan (Rev. Peter Voran in 1956 and 1968; Rev. Bernard Thiessen in 1958; Rev. Verney Unruh in 1962; and Rev. Paul Boschman in 1963), India (Rev. Harold Ratzlaff in 1957 and 1965, Miss Marie Duerksen in 1963 and Rev. Ben Sawatzky in 1964), and among the American Indians (Rev. Arthur Friesen in 1954, Rev. Russell Mueller in 1964, and Rev. Lawrence Hart in 1965). The Executive Secretaries of the Mission Board have also conducted our Harvest Mission Festival. These were Rev. John Thiessen in 1955, Rev. Andrew Shelly in 1961, and Rev. Malcom Wenger in 1967.

In 1952, the Ladies' Chorus was formed and its ministry has been a blessing to all as the years passed by.

Some other improvements have been made in our physical plant in more recent years. In 1958, the old porch on the west side of the church building was torn away and a new porch was added with restrooms under it. Also at that time, the church parking area was black-topped. In 1962, floor tiles and rugs were placed in the sanctuary and also in the vestibule, cry-room and on the inside basement stairs. In 1968, the downstairs benches were re-varnished, a new pulpit and communion table were purchased (with matching hymn boards presented in memorial of Mrs. C. H. Nickel also given) and were placed in the sanctuary. The basement was re-painted as well during 1969 with the help of the Herold Men's Brotherhood and the Herold Mission Society, and 137 copies of *The Mennonite Hymnal* were paid for by the Christian Endeavor.

In the year 1966, the Herold Brotherhood was organized to draw the men in our church into a more intimate fellowship so as to develop spiritual

strength for Christian service in harmony with Biblical teachings. Carl Sawatzky (1967) and Louis Schmidt (1968–1969) have served as its president.

Leonard Harms gives some final remarks concerning the spiritual and the physical development of our congregation during the past seventy years.

“Coming to a close now, I can honestly say that our congregation has made steady progress spiritually and physically. Physically, our church building has taken age, just as we as members have. Consequently, it shows the toil of labor. Spiritually, we have been well fed. All the ministers that have served us as our pastors, including our present pastor, have stressed three basic truths of the gospel. They are: the absolute necessity of the New Birth, the necessity of a changed life, and the admonition to live a dedicated life for Jesus Christ. Perhaps, you have thought of other points that should be included as well, so add them in your anniversary book.

“I think that our congregation has done well. We made the transitions in a relatively short period of time without scars. This brings us back to the good foundation that was laid by our forefathers. Physically and spiritually, we are on solid ground. What about the future? Here, again, we look to what we have built on. What has God for the future of our Congregation? We can answer this by another question: what has He done for us in the past 70 years?”²⁵

“In the course of the seventy years many precious souls have been laid to rest in the hope of the resurrection and Eternal Life. The membership has changed, the language has changed, and many of the customs and practices have changed, but the work and the purpose of the Church is still the same. The responsibility now belongs to us. We have a rich heritage to build upon ‘Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’ (I Corinthians 15:58)”²⁶

DER VORSTAND

During the past seventy years (September 14, 1899 to September 14, 1969), the Herold Mennonite Church has been served by the following ministers during the period of time indicated.

Elder Jacob Toews*	Sept. 14, 1899 to Apr. 21, 1901 (1 year, 7 months, 8 days)
1. Rev. Michael Klaassen as preacher	Sept. 14, 1899 to Apr. 21, 1901 (1 year, 7 months, 8 days)
as elder	Apr. 21, 1901 to Nov. 11, 1918 (17 years, 6 months, 21 days)
total ministry here	(19 years, 1 month, 29 days)
2. Rev. Jacob Jantzen as preacher	June 10, 1900 to Oct. 2, 1921 (21 years, 7 months, 23 days)
as elder	Oct. 2, 1921 to July 7, 1940 (18 years, 9 months, 5 days)
total ministry here	(40 years, 28 days)
3. Rev. Jacob Klaassen as preacher only	Jan. 31, 1904 to Aug. 15, 1918 (14 years, 6 months, 16 days)
Elder H. R. Voth* served communion during 1919, 1920, 1921	
Elder H. Riesen* officiated at the baptism during 1920, 1921	
4. Rev. John R. Duerksen	July 7, 1940 to Sept. 19, 1943 (3 years, 2 months, 13 days)
5. Rev. Cornelius B. Friesen	Nov. 7, 1943 to July 31, 1946 (2 years, 8 months, 25 days)
6. Rev. Paul W. Dahlenburg	Oct. 31, 1946 to Apr. 29, 1951 (4 years, 6 months)
7. Rev. Richard Tschetter	June 3, 1951 to May 27, 1962 (10 years, 11 months, 25 days)
8. Rev. Cornelius B. Friesen*	June 3, 1962 to Aug. 29, 1965 (3 years, 2 months, 27 days)
total ministry here	(5 years, 11 months, 22 days)
9. Rev. John W. Arn	Oct. 1, 1965 to the 70th Anniversary (3 years, 11 months, 14 days)

(*) indicates those not members of the congregation during the time of their service

FIRST MINISTER

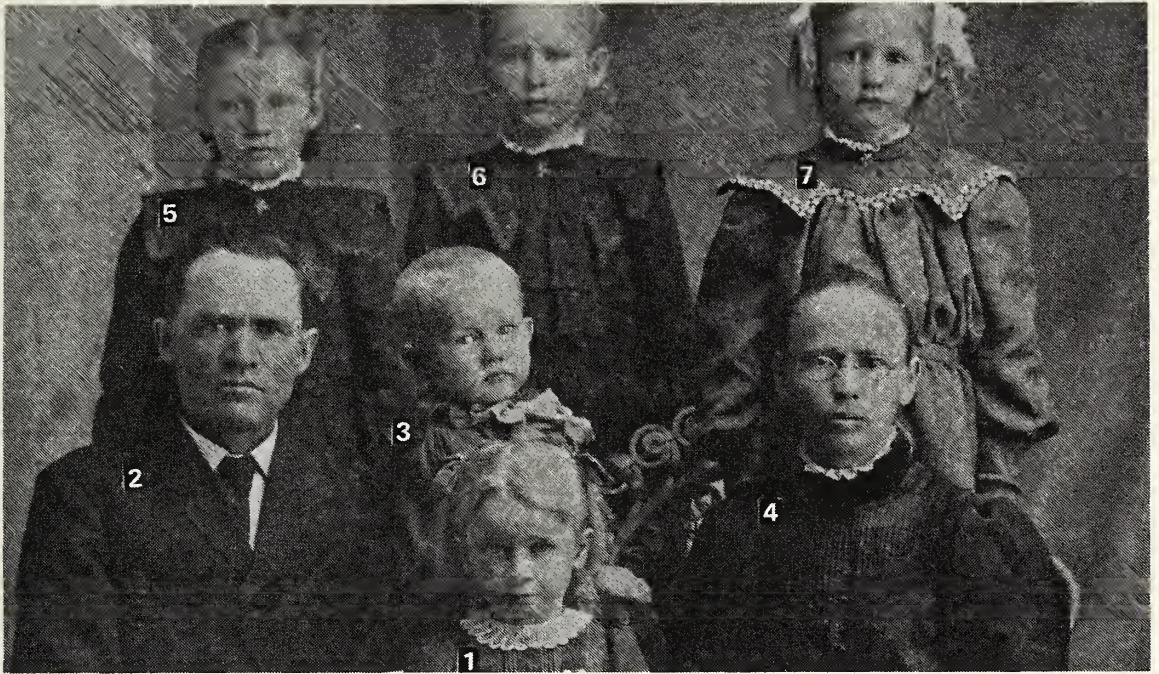


1. Anna Klaassen
2. Elder Michael Klaassen
3. Marie Klaassen
4. Mrs. Michael (Margarethe nee Jantzen) Klaassen

5. Agatha Klaassen
6. Johannes Klaassen
7. Helena Klaassen
8. Margaret Klaassen

In the summer of 1895, Michael Klaassen was elected deacon in the Bergthal Mennonite Church. In the spring of 1896, he was elected minister of the Sichar Mennonite Church. With the division of this congregation in 1899, Michael Klaassen continued to serve as minister for those who remained and organized themselves into the Herold Mennonite Church. On April 21, 1901, he was ordained into the eldership by his brother Jacob's father-in-law, Elder Jacob Toews, elder of the First Mennonite Church in Newton, Kansas. Elder Christian Krehbiel of Halstead, Kansas, assisted in the holy rite. In 1902, Elder Klaassen also began a German school in his home himself serving as the instructor. On November 11, 1918, Elder Klaassen chose to immigrate to Canada for conscience sake. The Russian National policy of universal military conscription led to his migration to The United States. After the United States adopted this same policy in waging World War I, he migrated to Morden, Manitoba, Canada, where he with others who went with him at that time, organized a congregation, naming it also the Herold Mennonite Church. He served this church until his death on October 18, 1934. His wife, Margarethe, is a cousin of Jacob Jantzen and a sister of Mrs. Peter A. (Renate) Quiring. Elder Klaassen served our congregation nineteen years, one month and twenty-nine days.

SECOND MINISTER



1. Katie Jantzen
2. Elder Jacob Jantzen
3. Henry Jantzen
4. Mrs. Jacob (Helena nee Klaassen) Jantzen

5. Marie Jantzen
6. Frieda Jantzen
7. Gertrude Jantzen

In the spring of 1896, Jacob Jantzen was elected deacon in the Sichar Mennonite Church. When the Sichar Church divided in 1899, he remained with those who organized the Herold Mennonite Church and continued in this group serving as their deacon. On June 10, 1900, he was ordained to the gospel ministry by Elder Jacob Toews. On December 30, 1918, he was selected as the leader of those who remained after World War I. On October 2, 1921, he was ordained as an elder by Elder H. R. Voth. He served as such until his retirement on July 7, 1940. On February 14, 1945, he was laid to rest in the Herold Mennonite Church cemetery amid those with whom he had labored so faithfully for many years. His wife, Helena, is a sister to Michael and Jacob Klaassen. Elder Jantzen served the congregation forty years, and twenty-eight days.

THIRD MINISTER



1. John Klaassen
2. Rev. Jacob Klaassen
3. Gustav Klaassen

4. Jacob Klaassen
5. Martin Klaassen
6. Henry Klaassen

On December 3, 1903, Jacob Klaassen was elected as minister and was ordained as such by his brother, Elder Michael Klaassen, on January 31, 1904. On April 26, 1908, his wife, Mrs. Jacob (Katherina nee Toews) Klaassen, daughter of Elder Jacob Toews, died. Thereupon, the church released him from his ministerial duties for three years, after which time he resumed them. On August 15, 1918, he went to Canada. Rev. Klaassen served our congregation for thirteen years, six months and sixteen days.

FOURTH MINISTER



1. Rev. John R. Duerksen
2. Mrs. John R. (Susanna nee Quiring) Duerksen
3. Martha Duerksen

4. John Duerksen
5. Ruth Duerksen
6. Marie Duerksen

On July 7, 1940, Rev. John R. Duerksen began his ministry in the Herold Congregation. He had already served on the Arizona Indian mission field from 1911 to 1930. On September 19, 1943, he terminated his ministry, having served the Herold Mennonite Church three years, two months and 13 days.

FIFTH AND EIGHTH MINISTER

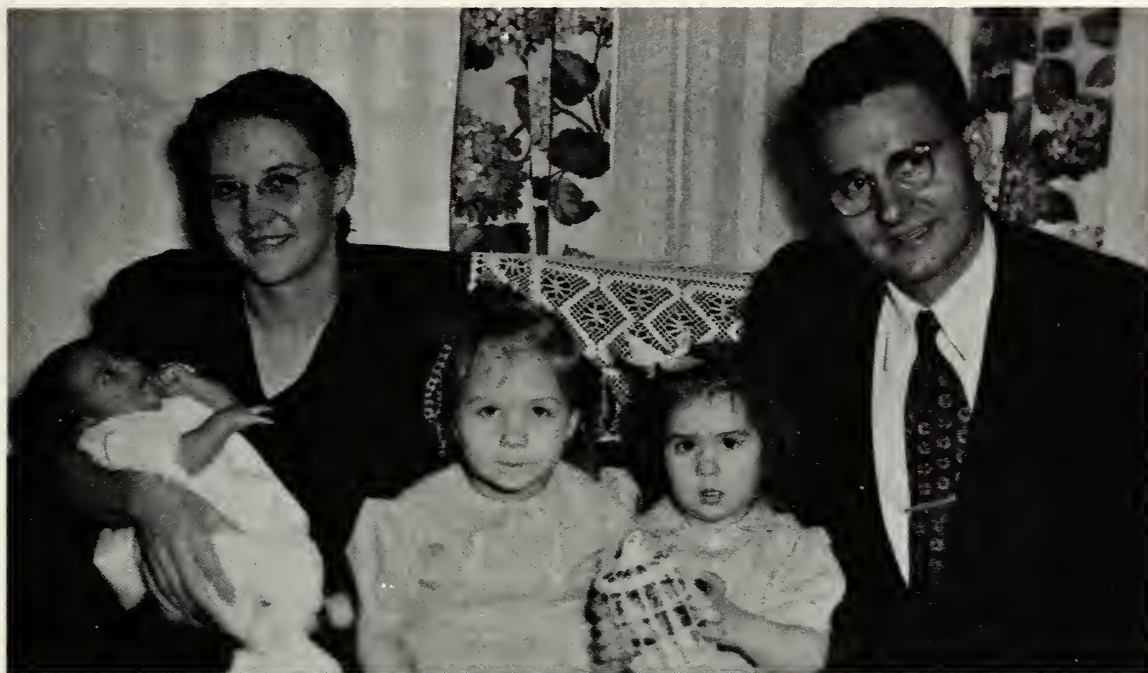


1. Luanna Friesen
2. Carl Friesen
3. Rev. Cornelius B. Friesen

4. Mrs. C. B. (Anna nee Stoesz) Friesen
5. Ronald Friesen

On November 7, 1943, Rev. C. B. Friesen began his first term of service among the Herold people. They served faithfully until they were forced to leave on account of Mrs. Friesen's health. The church was sorry to see them go, but accepted it as God's will. He terminated his service on July 31, 1946, having served the Herold Church two years, eight months and 25 days. On June 2, 1962, he was again called to serve the Herold Church as interim pastor, but later, on August 10, 1962, he accepted the call to serve as the pastor for a three year term. Before this term expired, he announced that he would not be available for another. During this term of service, he served three years, two months and 27 days, making his total ministry in our church five years, eleven months and 22 days.

SIXTH MINISTER

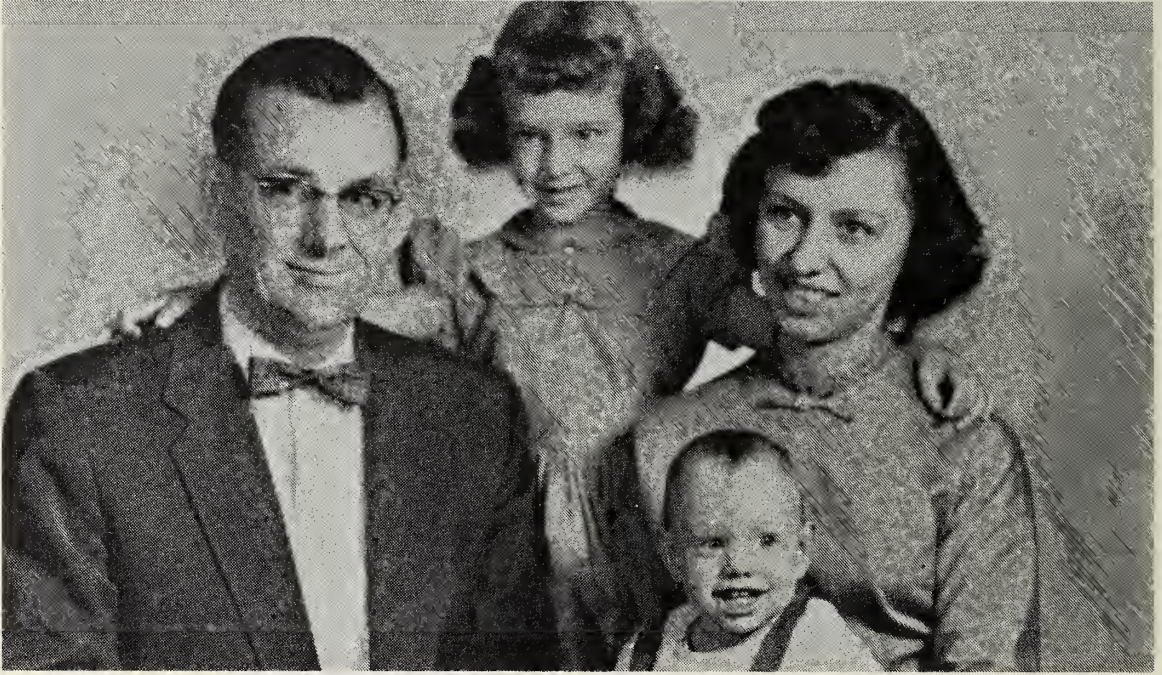


1. Pauline Dahlenburg
2. JoAnn Dahlenburg
3. Treva Dahlenburg

4. Mrs. Paul (Bessie nee Jones) Dahlenburg
5. Rev. Paul Dahlenburg

Rev. Paul W. Dahlenburg began his ministry in the Herold Mennonite Church on October 31, 1946. He served until April 29, 1951, thus making his ministry here four years and six months. By his faithful service and the grace of God, the church continued to grow.

SEVENTH MINISTER



1. Russell Tschetter
2. Rev. Richard Tschetter

3. Rosalyn Tschetter
4. Mrs. Richard (Ruth nee Garbers) Tschetter

Rev. Richard Tschetter was ordained to the ministry and eldership in the Herold Mennonite Church by his father, Elder P. P. Tschetter, on June 3, 1951. This is also the date on which he began his ministry in the Herold Mennonite Church as well. He served the church until May 27, 1962, when he terminated his ministry in our church. Rev. and Mrs. Tschetter were a real blessing to the church and the church was sorry to see them leave, but again we accepted it as God's will. Thus he has served us 10 years, 11 months and 25 days.

NINTH and PRESENT MINISTER



1. Christel Arn
2. Kendra Arn

3. Rev. John W. Arn
4. Mrs. John (Sarah nee Kratz) Arn

Rev. John Arn came to serve the Herold Congregation on October 1, 1965, and he is presently serving as the pastor. He was ordained to the ministry in his home church, the Grace Mennonite Church of Lansdale, Pennsylvania, by Rev. Curtis C. Bedsworth, after having received the call to be the pastor of the Herold Church on August 25, 1965. He has served faithfully since that time. By the anniversary celebration on September 14, 1969, he will have served among them three years, eleven months and fourteen days.

Besides elders and ministers, the congregation has called from its own ranks men to fill the office of deacon, to assist their minister (or ministers) in his spiritual work and with him to seek the welfare and advancement of the entire flock. Those who have thus served are here named with the date and length of service rendered: Jacob Jantzen, September 14, 1899 to June 3, 1900 (8 months and 21 days); Peter A. Quiring, September 14, 1899 to February 1, 1919 (19 years, 4 months, 19 days); Henry Kliwer, 1902 to ? (it is doubtful if he served more than two years in this capacity); and Julius A. Harms, June 5, 1922 to November 14, 1948 (26 years, 5 months, 10 days: includes his serving as the first dean of deacons in 1948). Those serving since the Board of Deacons was formed in 1948 are: Leonard Harms, 1948–1952, 1955–1956, 1958–1963, 1968–1969 (15 years); Ted Kliwer, 1948–1949 (2 years: Otto Nickel finished the third year of this term); Leo Buller, 1949–1951, 1953–1957, 1962–1967 (14 years); Otto Nickel, 1950–1953, 1956–1961, 1963–1968 (16 years); Walter Harms, 1953–1955 (3 years); Edwin Nickel, 1958–1962, 1964–1966 (8 years); LaVern Nickel, 1967–1969 (3 years); and Louis Schmidt, 1969 (1 year). For the years 1952, 1954, and 1957, there was no incoming deacon. See the Appendix for a complete list.

SECOND DEACON



1. Petrus J. Quiring
2. Peter A. Quiring, deacon

3. Mrs. Peter A. (Renate nee Jantzen) Quiring
4. Elisabeth Quiring

In the spring of 1896, he was ordained a deacon in the Sichar Mennonite Church and continued as such among those who remained to organize the Herold Mennonite Church. Thus beginning his service in the Herold Church and continuing until he left for Canada on February 1, 1919, he has served 19 years, four months and 19 days in our midst.

FOURTH DEACON



First Row

1. Ernest Harms
2. Mrs. Julius A. (Eva nee Bartel) Harms
3. Julius A. Harms, deacon
4. Mrs. John E. (Erna nee Harms) Rempel

Second Row

5. Leonard Harms
6. Mrs. Louis B. (Anna nee Harms) Horn
7. Mrs. Orville (Rosella nee Harms) Abrahams
8. Walter Harms

Julius Harms was ordained as a deacon in the Herold Mennonite Church on June 5, 1922, and served faithfully as such until November 14, 1948. His total time of service as deacon has been twenty-six years, five months, and nine days. On September 10, 1965, he was laid to rest and is buried in the cemetery of our church.

From 1929 to 1947, the congregation elected men to assist the pastor and the deacon in carrying out church policy among the members. At first this was called the "Innere Gemeinde Komitee"; later it was called the Church Board. Its functions were assumed by the Board of Deacons, and the Church Board was dissolved in 1948. Those who served on this committee were: P. M. Pankratz, 1929–1939 (11 years); C. H. Nickel, 1929–1931, 1933–1947 (18 years); Franz J. Froese, 1932 (1 year); David A. Harms, 1933, 1935–1943 (10 years); Peter P. Sawatzky, 1940–1947 (8 years); Ed. F. Schmidt 1944–1945 (2 years); Leonard Harms, 1946–1947 (2 years); and Arthur Harms, 1947 (1 year).

To supervise and to manage the business affairs of the church and to meet the requirements for Incorporation as a body politic in the Territory of Oklahoma, a body of five men was chosen by the congregation on August 31, 1904, to serve as trustees. Except for the year 1913, this body consisted of five elected members from the congregation until 1948, at which time the Church Treasurer was directed by the *Constitution of the Herold Mennonite Church* to assume the place of the previously elected fifth member. Those who have served in this capacity are David Voth, 33

1904–1914 (11 years); Jacob Jantzen, 1904–1906 (3 years); P. A. Quiring, 1904–1912, 1916–1918 (12 years); C. K. Dalke and A. Ewert were both trustees in 1904: one served two years (to 1905) and the other five (to 1908) but it cannot be determined from the record who did which; Peter Gaeddert, 1906–1910 (5 years); Heinrich Koehn, 1907–1911 (5 years); J. S. Schmidt, 1909–1918 (10 years); Johannes Loewen, 1911–1915 (5 years); Heinrich J. Jantzen, 1912–1918 (7 years); Ben Schmidt, 1914–1918 (5 years); Peter P. Sawatzky, 1915–1939 (25 years); Peter E. Nickel, 1919–1923, 1927–1931 (10 years); J. J. Schmidt, 1919–1921 (3 years); Cornelius H. Nickel, 1919–1945 (27 years); Jacob Penner, 1922–1926 (5 years); David A. Harms, 1924–1943 (20 years); Ed. F. Schmidt, 1932–1946 (15 years); Herman Horn, 1933–1937, 1946–1947 (7 years); Ferd Harms, 1938–1947 (10 years); Menno Schmidt, 1940–1941, 1948–1950 (5 years); Leonard Harms, 1942–1947, 1953–1954 (8 years); Ernest Baergen, 1944–1945 (2 years); Otto Pankratz, 1946–1954 (9 years); Cornelius H. Dalke, 1947 (1 year); Leo Buller, 1948 (1 year); Arthur Harms, 1948–1952, 1955–1960 (11 years); Otto Nickel, 1949 (1 year); Paul Horn, 1950–1955 (6 years); Albert Nickel, 1951–1957, 1964–1969 (13 years); Carl Sawatzky, 1955–1962 (8 years); Walter Harms, 1956–1959 (4 years); Louis Schmidt, 1958–1965 (8 years); August Dalke, 1960–1963 (4 years); John Penner, 1961–1964 (4 years); Elmer Sawatzky, 1963–1969 (7 years); Arnold Horn, 1965–1969 (5 years); LaVern Nickel, 1966 (1 year); and Herman Regier, 1967–1969 (3 years).

THE WORK OF CHRISTIAN EDUCATION

When the General Conference Mennonite Church was organized in 1860, a need was felt to emphasize Christian Education. Therefore, since the organization of the Herold Mennonite Church in 1899, the Sunday school has played an important part. At first, there was just a men's class taught by Peter A. Quiring; but by 1900, just four months after the organization of the church, two more classes were organized: another men's class taught by Peter Bartel and a ladies' class taught by Jacob Klaassen. On October 1, 1900, the congregation directed Jacob S. Schmidt to start teaching the smaller children of the congregation.

Over the years, the Sunday school has flourished. The adult classes have used German study aids prepared by the General Conference. Among the children, the *Biblische Geschichte* was employed until the 1930's. In this decade, the children's classes were begun in English and the text for these classes was *Egermeier's Bible Story Book*. Up until 1946, this continued to be used. After 1946, instruction came through teaching booklets prepared by various publishing companies (Union Gospel Press; Christian Publication Inc.; David C. Cook; Scripture Press; Gospel Light Press; Standard Publishing Company; and the Mennonite Publication Office, later known as Faith and Life Press). Today, this variety is reflected in the adult classes as well.

The Sunday School of the Herold Mennonite Church has had the following superintendents (for 1924 and 1925 no records are available): Jacob Jantzen, 1899 to 1904 (5 years); Peter A. Quiring, 1904—1906 (2½ years); Heinrich Koehn, 1907—1911 (5 years); Peter M. Pankratz, 1912—1914, 1917—1920 (7 years); Jacob S. Schmidt, 1915—1916 (2 years); Jacob Penner, 1921—1922 (2 years); Cornelius H. Nickel, 1923, 1926, 1930 (3 years); Fred Schmidt, 1927 (1 year); Julius A. Harms, 1928 (1 year); Menno Flaming, 1931, 1936 (2 years); Otto Pankratz, 1932, 1942—1943, 1945 (4 years); Henry Jantzen, 1933 (1 year); Menno Schmidt, 1934, 1938, 1948 (3 years); Leonard Harms, 1935, 1937 (2 years); Ernest Baergen, 1939—1941, 1944 (4 years); Paul Schmidt, 1946 (1 year); Leo Buller, 1947 (1 year); Walter Harms, 1949, 1951—1952 (3 years); Edwin Nickel, 1950 (1 year); Ernest Harms, 1953 (1 year); Carl Sawatzky, 1954—1955, 1966—1967 (4 years); LaVern Nickel, 1956—1957, 1960—1961 (4 years); Nolan Unruh, 1958—1959, 1964—1965 (4 years); Louis Schmidt, 1962—1963 (2 years); and Herman Regier, Jr., 1968—1969 (2 years). With the organization of the Junior Department within the Sunday School in 1954, the following have served as Junior Department Superintendents: Mrs. Herman Dalke, 1954 (1 year); Mrs. Louis Horn, 1955—1956 (2 years); Mrs. Alfred L. Schmidt, 1957 (1 35

year); Miss Elsie Gaeddert, 1958 (1 year); Mrs. Ted Horn, 1959–1960 (2 years); Miss Wynema Schmidt, 1961 (1 year); Mrs. Don Nickel, 1962 (1 year); Miss Kay Jean Sawatzky, 1963 (1 year); Mrs. Earl Schmidt, 1964–1966, 1968–1969 (5 years); and Mrs. Louis Schmidt, 1967 (1 year). Besides these, many faithful souls have been chosen and also have served as teachers and Sunday school staff members.

The Children's Day or Sunday School Picnic has been a high point in the Sunday school year. In earlier days, it was held along the banks of the Washita River; more recently, it has been held in the city park at Cordell.

The Daily Vacation Bible School of the Herold Mennonite Church was begun in 1941 under the direction of Rev. John R. Duerksen at the Flynn Grade Schoolhouse with three teachers and 33 pupils. In the spring of 1945, the "Go Ye" DVBS Association was formed under the leadership of Rev. Cornelius B. Friesen. Members of this association of three neighboring churches were the Herold Mennonite Church, the Schar Mennonite Church, and the Bessie Mennonite Brethren Church. DVBS schools conducted by this association were held in 6 or 7 places to teach as many children of these churches and communities as would come. These schools were held in the district schoolhouses of the area (for example, in 1945 at Flynn, Shelly, McKinley, M.K.T., Nisle, O.K., and Bear Creek). In 1951, this association moved their DVBS schools to the towns of Cordell, Clinton, and Bessie (meeting in the school buildings) though still holding DVBS schools at Red Rock, Grandview, South Burns and Bergthal. From 1957 to 1960, DVBS was conducted by this association just in the town schools of Cordell, Clinton, and Bessie. And when the Bessie M. B. Church moved to Cordell in February of 1961, the association therewith ceased. The Herold Mennonite Church for the years of 1961 and 1962 conducted DVBS in the Bessie Grade School; however, from 1963 to the present, it has had it in its church building. From 1963 to 1969 (and in 1943), these schools have been held in the last part of July or in the first part of August. From 1941 to 1962, DVBS was held in the last part of May or in the first part of June. Many children have been brought under the sound instruction of the Word of God, the Living Word, through our DVBS program, and we trust that the Lord may continue to prosper this work in the years ahead to the winning of young souls for Christ and to the establishing of them in sound Christian living to the glory of His Holy Name.

RELIGIONS SCHULE

Also as a work of the Herold Mennonite Church, a *Religions Schule* was begun in 1902 by Elder Michael Klaassen in one room of his two room house. In 1904, another *Religions Schule* was begun at the Flynn Schoolhouse, District No. 19, though this one was not sponsored by the Herold Mennonite Church as such but by the German speaking patrons of the Flynn School District.

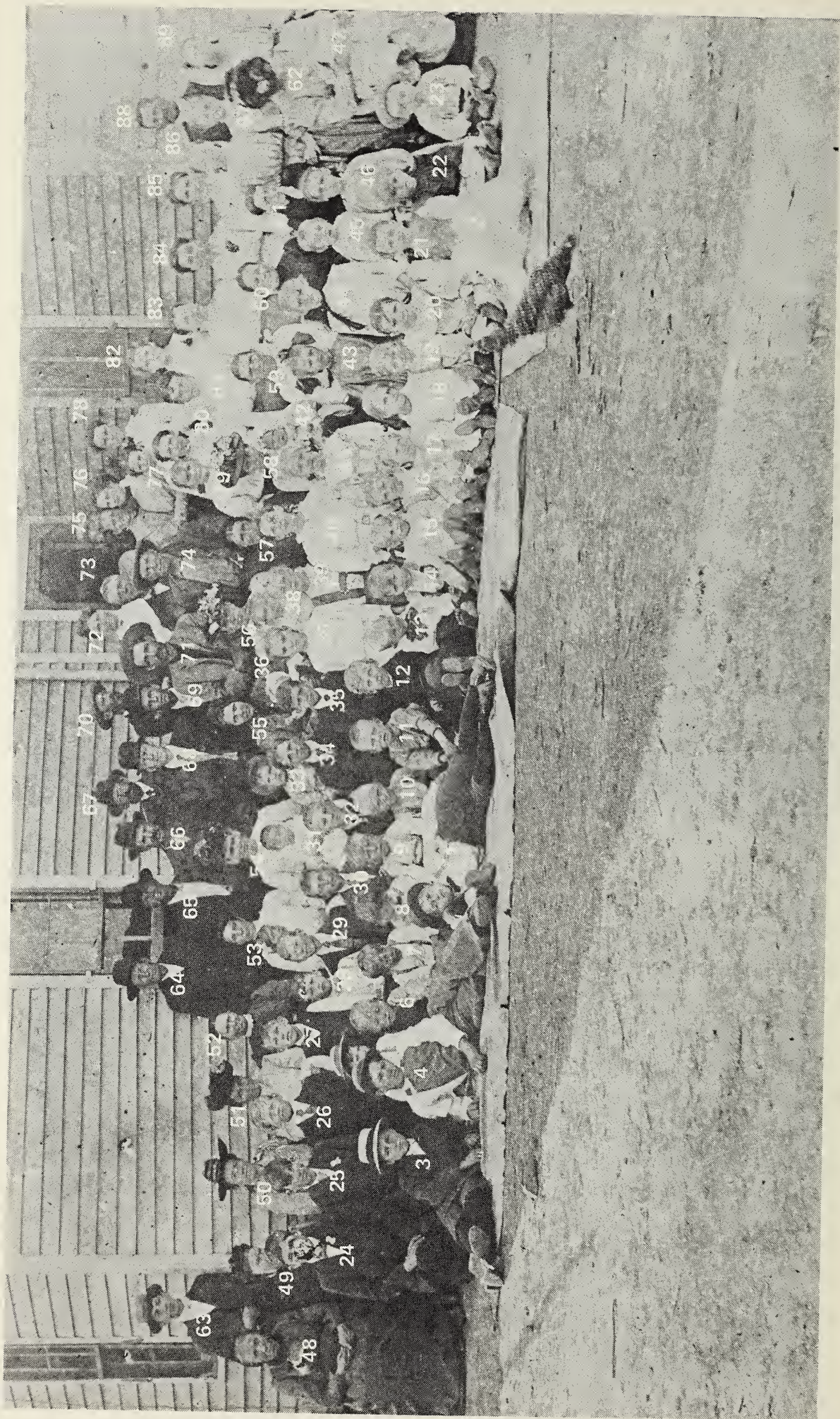
Two pictures of Elder Klaassen's home (and schoolhouse) are shown below and on page 38.



Anna Klaassen, daughter and pupil of Elder Michael Klaassen, wrote this composition describing a day in this school:

"In the morning we get up early and do the chores and then get ready for school. At 9:00 a.m. school starts. At first we sing and pray, then follows *Bibliche Geschichte*¹. Then we have all the *Fibel*⁵ classes and then a *Mittelstufe*⁵ class followed by recess. After recess are the rest of the reading classes, *Sprachlehre*⁷, and on Tuesdays and Thursdays, geography. Then follows one hour for the noon recess. After the noon recess comes *Rechtscreiben*⁶, followed by the *Fibel*⁵ classes and then recess again. After recess we have *Kirchen Geschichte*³, *Bibellesen*, *Singen*⁹, and then for the closing we pray a song. After school, I sweep the schoolhouse and help with the chores. After supper, we study for the next day, if there is time and if we feel like it."^{2 7}

See Appendix, page 47 (explanation of notations)



This picture of the “Religions Schule” that Elder and teacher Michael Klaassen taught in the year 1910 was taken on the last day of school when the parents attended the closing program at his home. Subjects taught were arithmetic, reading, history, geography, church history, and hymns, all in the (high) German language.

First Row

1. Henry Froese
- 2.

46. Lisette Jantzen
47. (Nickel baby)

Second Row

3. Ralph Nisle
4. Johannes Klaassen (son of Michael)
5. Arthur Nickel
6. Ben Froese
7. Menno Nickel
- 8.
9. Frank Nickel
10. Cornelius Froese
11. Bernhard Krause
12. Johannes Klaassen (son of Jacob)
13. Henry Jantzen (son of Jacob)
- 14.
15. Marie Klaassen
16. Katie Jantzen
17. Ruth Kiehn
18. Anna Klaassen
19. Marie Froese
20. Linda Nickel
21. Esther Kiehn
22. Martha Nickel
23. Pete Nickel

Third Row

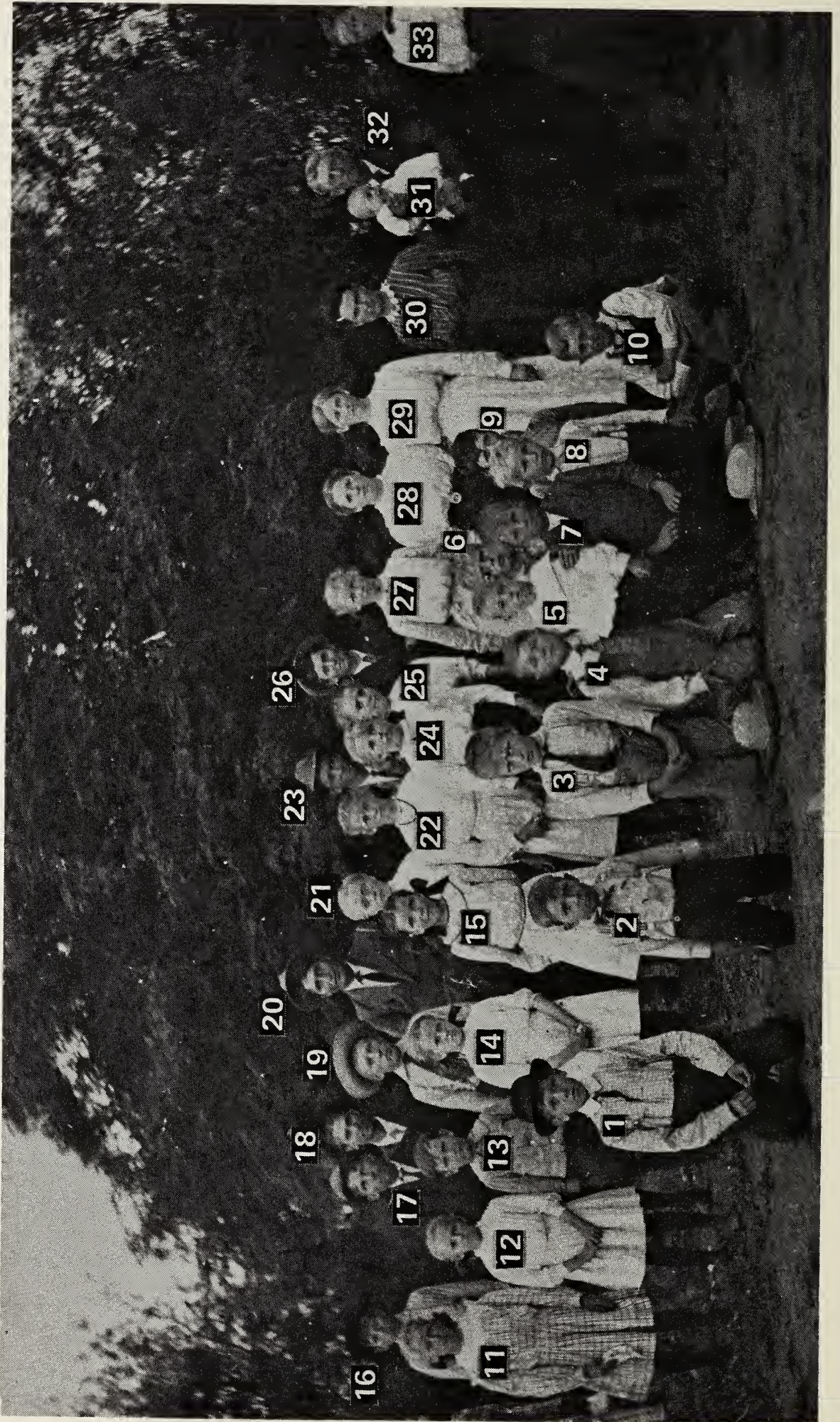
24. Cornelius E. (Corn) Nickel
- 25.
26. Jacob Klaassen (son of Jacob)
27. Cornelius Krause
28. Albert Foote
29. Henry Klaassen (son of Jacob)
30. John Jantzen (son of Henry)
31. (Foote baby)
32. Henry Krause
33. Peter Foote
34. Martin Klaassen (son of Jacob)
35. Gustav Klaassen (son of Jacob)
36. (Froese baby)
37. Agatha Klaassen (daughter of Michael)
38. Edward Krause
39. Nellie Nickel
40. Veda Heffner
41. Anna Nickel (daughter of Peter)
42. (Froese baby)
43. Opal Nisle
44. Gertrude Jantzen
45. Albert Jantzen

Fourth Row

48. Mrs. Heinrich (Helena nee Harms) Nickel
49. Mrs. Heinrich Albrecht
50. Mrs. Jacob (? nee Sawatzky) Nickel
51. Mrs. Gerhard (? nee Krause) Nickel
52. Mrs. Shaub
53. Mrs. Heffner
- 53a. Mamie Heffner
54. Mrs. Henry Foote
55. Mrs. Franz J. Froese
56. Mrs. Cornelius (Elisabeth nee Nickel) Krause
57. Grandmother Krause
58. Mrs. Henry (Agatha nee Jantzen) Froese
59. Mrs. C. K. Dalke
60. Mrs. Henry (Maria nee Jantzen) Jantzen
61. Mrs. Peter A. (Renata nee Jantzen) Quiring
62. Mrs. P. E. (Elisabeth nee Froese) Nickel

Standing

63. Roy Heffner
64. Henry Foote
65. Mr. Shaub?
66. Henry Froese
67. Rev. Jacob Klaassen
68. Abram Albrecht
69. Albert Dalke
70. Elder and teacher Michael Klaassen
71. Cornelius Krause
- 72.
73. Cornelius K. Dalke
74. Jacob Nickel
75. Helena Klaassen (daughter to Michael)
76. Eva Bannman
77. Pauline Foote (later missionary to China)
78. Katharina Dalke
79. Agnes Nickel (daughter P.E.)
80. Anna Foote
81. Marie Jantzen (daughter of Henry)
82. Margaret Klaassen (daughter of Michael)
83. Elisabeth Quiring (daughter of P.A.)
84. Anna Shaub
85. Katharina Jantzen (daughter of Henry)
86. Barbara Jantzen (daughter of Henry)
87. Marie Jantzen (daughter of Jacob)
88. Peter A. Quiring
89. Frieda Jantzen (daughter of Jacob)





Flynn Schoolhouse & Pupils

April 24, 1907

German school was March,
April, May.

English school was Nov.,
Dec., Jan., Feb.

First Row

1. David Pankratz
2. Albert Schmidt
3. Rudolf Gaeddert
4. Herman Dalke
5. Herman H. Horn
6. Arnold Koehn

Second Row

1. Rosa Diehl
2. Bertha Pankratz
3. Marie Jantzen
4. Jessie Harder
5. Frieda Jantzen
6. Marie Harder
7. Gertrude Jantzen
8. Louise Koehn
9. Margaret Pankratz
10. Barbara Jantzen
11. Bertha Schmidt

Last Row

1. Johann Ewert
2. Rudolf Janzen
3. Edward Diehl
4. Otto Pankratz
5. Dora Buncek
6. Helena Dalke
7. Katherine Jantzen
8. Teresa Kiehn
9. Andreas Ewert

This is the "Religions Schule" that Elder Michael Klaassen taught. The picture was taken on May 24, 1912, on the Klaassen place (page 40).

First Row

1. Gustav Klaassen
2. John Klaassen (son of Jacob)
3. Ben Krause
4. Henry Froese
5. Albert J. Jantzen
6. Frank Nickel
7. Menno Nickel
8. Henry Jantzen
9. Arthur Nickel
10. John Froese

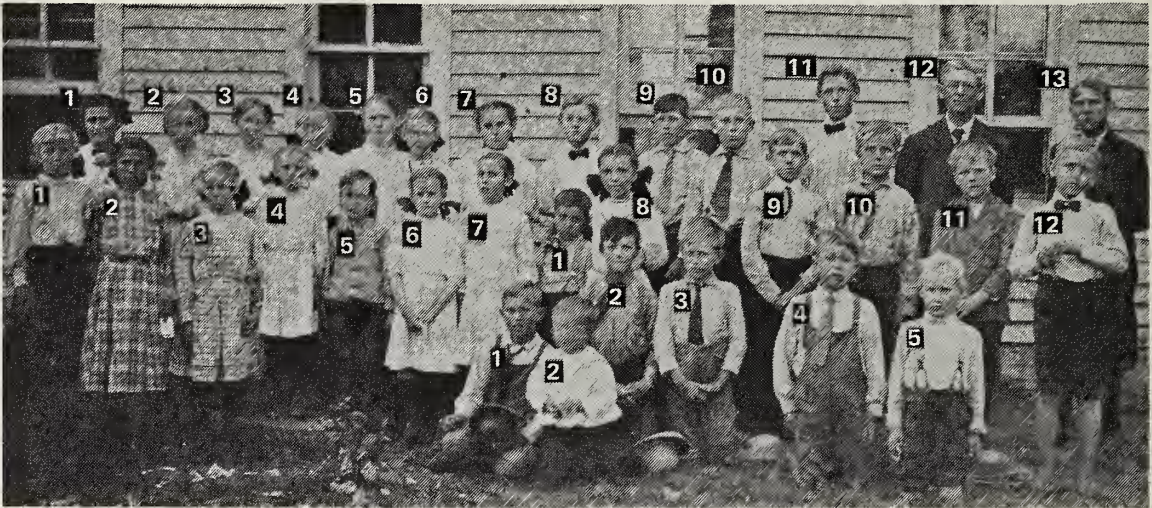
Second Row

11. Katie Jantzen
12. Maria Klaassen
13. Peter Foot
14. Anna Klaassen
15. Linda Nickel

Third Row

16. Cornelius Krause
17. Herman Dalke
18. Pete Dalke
19. Henry Krause
20. George Nickel
21. Nelly Nickel
22. Gertrude Jantzen
23. Cornelius E. (Corn) Nickel
24. Anna Nickel
25. Agatha Klaassen
26. Johannes Klaassen (son of Michael)
27. Marie Jantzen
28. Margaret Klaassen
29. Frieda Jantzen
30. Mrs. Michael (Katharine nee Dalke) Klaassen
31. Gretchen Dalke
32. Elder and teacher Michael Klaassen
33. Mrs. Gustav (Helena nee Klaassen) Dalke

On November 16, 1903, a special business meeting of the congregation was held. The outcome of this meeting was that a few brethren of the congregation borrowed \$150.00 from friends in South Dakota and built a schoolhouse on the pastor's yard. On October 31, 1910, the church decided to enlarge this schoolhouse. The picture below is taken on the north side of this enlarged school building.



German School (Deutscheschule)

Year – 1912 North side of Klaassen school building on the Klaassen place.

First Row

- 1. Henry Froese
- 2. Albert Jantzen

Second Row

- 1. Edward Krause
- 2. Arthur Nickel
- 3. Bernhard Krause
- 4. John Froese
- 5. Henry Jantzen

Third Row

- 1. Anna Nickel
- 2. Bertha Megert
- 3. Katie Jantzen
- 4. Marie Klaassen
- 5. Peter Foote
- 6. Anna Klaassen
- 7. Lisette Jantzen
- 8. Linda Nickel

- 9. Gustav Klaassen
- 10. Frank Nickel
- 11. Menno Nickel
- 12. John D. Klaassen

Fourth Row

- 1. Helena Dalke
- 2. Marie Jantzen
- 3. Frieda Jantzen
- 4. Nellie Nickel
- 5. Margaret Klaassen
- 6. Gertrude Jantzen
- 7. Agatha Klaassen
- 8. Henry Klaassen
- 9. Cornelius Krause
- 10. Henry Krause
- 11. Martin Klaassen
- 12. Michael Klaassen, teacher
- 13. Herman Dalke

Classes in this school were held during March, April and May of each year. Boys and girls of the area gathered and were taught the stories and teachings of the Bible. The curriculum* included *Biblische Geschichte*,¹ *Biblische Randzeichnungen*,² *Kirchen Geschichte*,³ *Welt Geschichte*,⁴ *Fibel und Lesebuch lesen*,⁵ *Schönschreiben*,⁶ *Sprachlehre*,⁷ *Dictando*,⁸ *Singen*,⁹ *Aufsatz*,¹⁰ and *Betragen*.¹¹ The Flynn District School taught a similar curriculum. The pictures on page 41 and 43 are pupils who attended this school.

The closing program of these two schools was held at the Herold Church and pupils attending for the year of 1907 are pictured on page 44 42 (beside the 1897 church structure).

*See Appendix, page 47



German School (Flynn) around 1911

Front Row

1. John Megert
2. John Jantzen
3. Gertrude Jantzen
4. Lisette Jantzen
5. Edward Diehl
6. Rudolf Gaeddert
7. Arnold Koehn
8. Ruben Mosiman
9. Leonard Megert
10. Herman Schmidt
11. Henry K. Jantzen

Second Row

1. Augusta Lau
2. Melinda Block
3. Katie Jantzen
4. Rosie Diehl
5. Lydia Megert
6. Matilda Schmidt
7. Jennie Block
8. Anna Loepp
9. Alvin Koehn
10. Arthur Harms
11. Matilda Schmidt
12. Henry Lau

Third Row

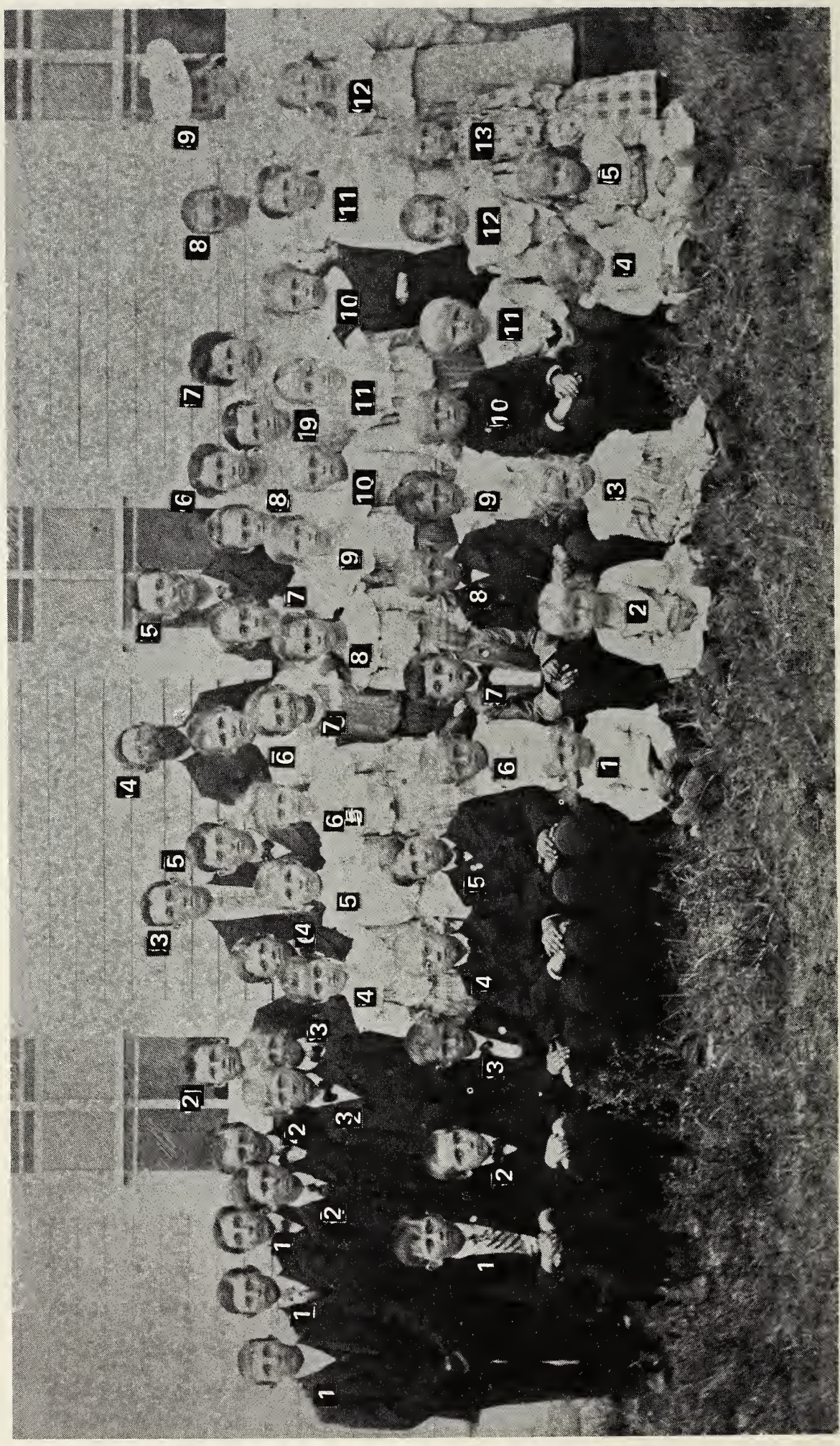
1. Otto Pankratz
2. Lena Dalke
3. Louise Koehn
4. Marie J. Jantzen
5. Elizabeth Klierer (Teacher – daughter of Henry Klierer, former missionary at Shelly)
6. Rudolf Jantzen
7. Frieda Jantzen
8. Herman Dalke
9. Ferdinand Harms

Fourth Row

1. Marie Jantzen
2. Barbara Jantzen
3. David Pankratz
4. Margaret Pankratz
5. Rosella Mosiman
6. Bertha Pankratz

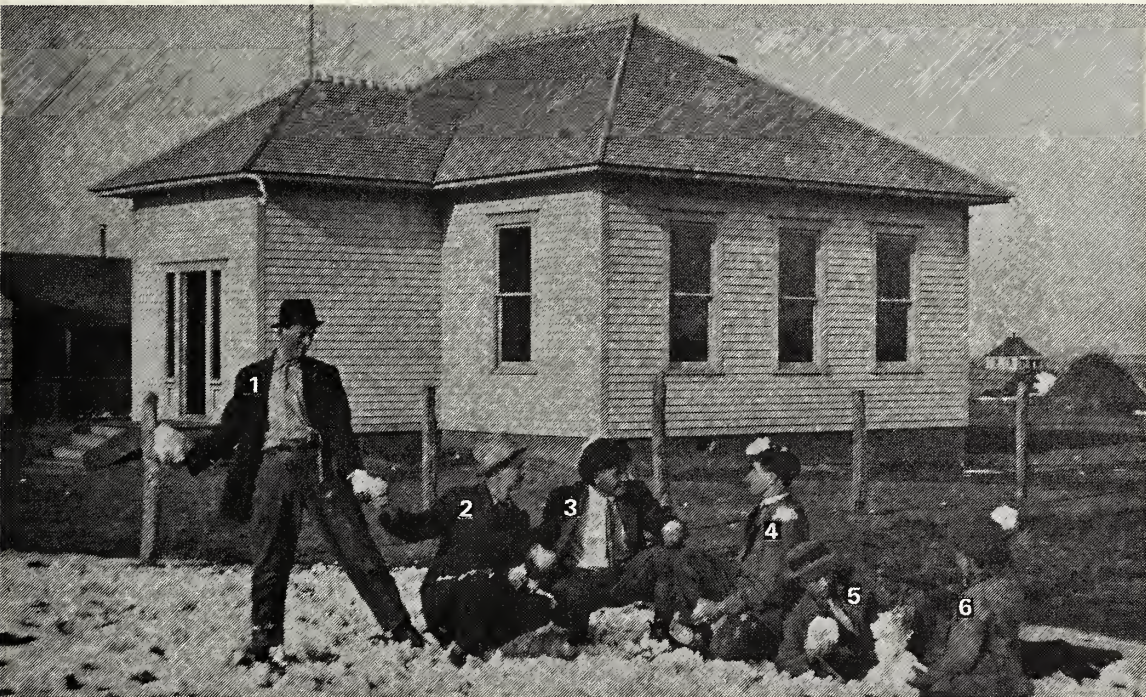
— — O — —

*Nicht nur fur dieses Leben,
sondern auch fur die Ewigkeit lernen wir.*



At the Old Herold Church building the two German schools are together for their closing program – 1907

A German-English Preparatory School was conducted by Elder Heinrich Riesen at Gotebo. Many teenagers of our community attended there in the early years.



This picture shows the German and English Preparatory School located at Gotebo, Oklahoma. This school was operated by Elder Heinrich Riesen. After students finished their studies at the German schools in the Herold area, they would be sent to this school. This picture is thought to have been taken in about 1916.

- | | |
|--|------|
| 1. Petrus J. Quiring (son of Peter A.) | 4. ? |
| 2. ? | 5. ? |
| 3. George Nickel (son of Gerhard) | 6. ? |

Those pictured at the closing program of the two German schools of 1907 on page 44 are:

- | | | |
|----------------------|----------------------|-------------------------------|
| Front Row | Third Row | |
| 1. Henry Jantzen | 1. Otto Pankratz | 8. Marie J. Jantzen |
| 2. Selma Koehn | 2. John Klaassen | 9. Elisabeth Quiring |
| 3. Katie Jantzen | 3. | 10. Jessie Harder |
| 4. Marie Klaassen | 4. Bertha Schmidt | 11. Margaret Klaassen |
| 5. Anna Klaassen | 5. Louise Koehn | 12. Marie Jantzen |
| | 6. Bertha Pankratz | |
| Second Row | 7. Agnes Nickel | Fifth Row |
| 1. Albert Schmidt | 8. Agatha Klaassen | 1. Edward Diehl |
| 2. John Jantzen | 9. Frieda Jantzen | 2. Russell Grove |
| 3. Herman H. Horn | 10. Nellie Nickel | 3. Andreas Ewert |
| 4. Henry Klaassen | 11. Barbara Jantzen | 4. Michael Klaassen (teacher) |
| 5. Herman Dalke | | 5. Johann Ewert (teacher) |
| 6. John Klaassen | Fourth Row | 6. Teresa Kiehn |
| 7. Rudolf Gaeddert | 1. Rudolf Jantzen | 7. Dora Buncheck |
| 8. Gustav Klaassen | 2. David Nickel | 8. Lena Nickel |
| 9. Leonard Megert | 3. Jacob Klaassen | 9. Helena Klaassen |
| 10. Arnold Koehn | 4. Martin Klaassen | |
| 11. Alvin Koehn | 5. Peter Quiring | |
| 12. Lisette Jantzen | 6. Lena Dalke | |
| 13. Gertrude Jantzen | 7. Katherine Jantzen | |

In 1918, citizens and officials of Washita County questioned the loyalty of those who spoke German. They suspected them of sedition and therefore out of fear sought to put an end to the perpetuation of the German culture within the county. German was forbidden to be taught; the two *Religions Schulen* (Elder Klaassen's School and the Flynn German School) were closed, and those who spoke German were discriminated against when trading in Cordell.

The closing of these two schools proved to be a great loss to the community, not just because the German language was no longer taught, but because the Christian faith was no longer taught with such scholastic rigor.

In the spring of 1917, at the Oklahoma Convention, it was decided to establish a school to serve all the General Conference Mennonite churches of Oklahoma. Thus it happened that with the local pressure to close down the *Religions Schulen* in the Cordell area in 1918 and with similar pressures in Gotebo, Rev. J. B. Epp took up the torch, so to speak, to continue religious education, however no longer on a grade school level. The Meno Preparatory School became the Oklahoma Bible Academy, teaching subjects on the high school level.

From 1922 to 1925, a briefer German Bible School was conducted each spring by Albert G. Schmidt, sponsored by patrons of the various German speaking churches in the area around the Herold Mennonite Church through their public school board. This ran about six to eight weeks after the regular district school sessions let out in the spring. This German Bible School was held at first at the Sichar Mennonite Church building in 1922, then at the McKinley District Schoolhouse in 1923, in the Herold Mennonite Church building in 1924 and then in the Flynn District Schoolhouse in 1925. After this time, the German Bible School continued to be held in the Flynn District Schoolhouse by other teachers until about 1936: at first for four weeks, then later on for two to three weeks each spring. With the advent of World War II, the district school would no longer sponsor this work. Therefore, in 1941, this work was taken up again by the various local congregations separately and became known as Daily Vacation Bible School.

APPENDIX

¹In this course, the text was *Biblische Geschichten für Schulen und Familien* (Wolga Book Company, Inc.: Chicago, Illinois). This course taught the Bible in story form. Also a part of this class was memorization of Scripture verses from the Holy Bible and songs from the *Gesangbuch mit Noten*.

²In this course, the text was *Randzeichnungen zu den Geschichten des Neuen Testaments* written by C. H. Wedel, professor at Bethel College (Bethel College Press, Newton, Kansas, 1900). This course dealt with the historical background to the NT times, the life and times of Jesus, and a brief account of the NT Church.

³In this course, the text was *Bilder aus der Kirchengeschichte für Mennonitische Gemeindeschulen*, written by C. H. Wedel, professor at Bethel College (Bethel College Press, Newton, Kansas, 1904). This course dealt with Church History, pointing out the part that the Mennonite Church has played and is playing.

⁴World History.

⁵In this course, four texts were used: *Unterstufe, Mittelstufe* and *Oberstufe Lesebuch für Evangelische Schulen* (Evangelischen Synode von Nord-Amerika: St. Louis, Mo., 1885 and *Schreib=Lese=Fibel mit besonderer Berücksichtigung der Lautiermethode* (Eden Publishing House: St. Louis, Mo., 1885). This course emphasized reading these various readers with expression.

⁶Penmanship.

⁷This course emphasized German grammar. The text was *Erste Übungsbuch für den Unterricht in der deutschen Sprache* (Concordia Publishing House: St. Louis, Mo., ?).

⁸This course emphasized learning to take dictation: i.e., translating hearing into correct writing.

⁹This course emphasized note reading as well as singing. The text used was the *Liederschatz*.

¹⁰Compositions, essays, themes.

¹¹Behavior.

BOARDS OF DEACONS

	Dean of Deacons	Secretary	Incoming
1948	J. A. Harms	Leonard Harms	Ted Kliewer
1949	Leonard Harms	Ted Kliewer	Leo Buller
1950	Ted Kliewer (Otto Nickel)	Leo Buller	Leonard Harms
1951	Leo Buller	Leonard Harms	Otto Nickel
1952	Leonard Harms	Otto Nickel	(no incoming)
1953	Otto Nickel	Leo Buller	Walter Harms
1954	Leo Buller	Walter Harms	(no incoming)
1955	Walter Harms	Leonard Harms	Leo Buller
1956	Leonard Harms	Leo Buller	Otto Nickel
1957	Leo Buller	Otto Nickel	(no incoming)
1958	Otto Nickel	Edwin Nickel	Leonard Harms
1959	Edwin Nickel	Leonard Harms	Otto Nickel
1960	Leonard Harms	Otto Nickel	Edwin Nickel
1961	Otto Nickel	Edwin Nickel	Leonard Harms
1962	Edwin Nickel	Leonard Harms	Leo Buller
1963	Leonard Harms	Leo Buller	Otto Nickel
1964	Leo Buller	Otto Nickel	Edwin Nickel
1965	Otto Nickel	Edwin Nickel	Leo Buller
1966	Edwin Nickel	Leo Buller	Otto Nickel
1967	Leo Buller	Otto Nickel	LaVern Nickel
1968	Otto Nickel	LaVern Nickel	Leonard Harms
1969	LaVern Nickel	Leonard Harms	Louis Schmidt

1. Jacob Jantzen served as deacon from Sept. 14, 1899 to June 3, 1900
2. Peter A. Quiring served as deacon from Sept. 14, 1899 to Feb. 1, 1919
3. Henry Kliewer was received as a deacon in 1902 but it is doubtful if he actually served as such for more than a year or two.
4. Julius Harms served as deacon from June 5, 1922 to November 14, 1948.

Certificate of Incorporation



To All to Whom These Presents Shall Come, Greeting:

It is Hereby Certified, That *J. A. Dicks, Jacob Lintgen, Shelly, Oklahoma,*

Peter Muring, and Andrew East, Bessie, Oklahoma,

David H. Voth, Cordell, Oklahoma,

have filed articles of incorporation in this office containing the required statement of facts necessary to form a corporation, under the laws of Oklahoma, to be known as

THE METHODIST EPISCOPAL CHURCH

with a capital stock of _____; and principal place of business

at _____ said church located on the N. E. 1/4 of Sec. 8, T. 10, N. E. 16, E. 1, N.

Wherefore, The above named persons, their associates and successors are hereby created a body public and corporate by the name of

THE METHODIST EPISCOPAL CHURCH



In Witness Whereof, These presents have been attested with the Great Seal, and signed by the Secretary of the Territory of

Oklahoma, at Guthrie, the

fourteenth

day of

December

19

the year One Thousand Nine Hundred and Four

J. H. H. H. H.

Secretary of Oklahoma Territory

Document of Incorporation

CHARTER MEMBERSHIP

Date of
Immigration
Washita
County

Name

Birthplace

Date and place immigrated

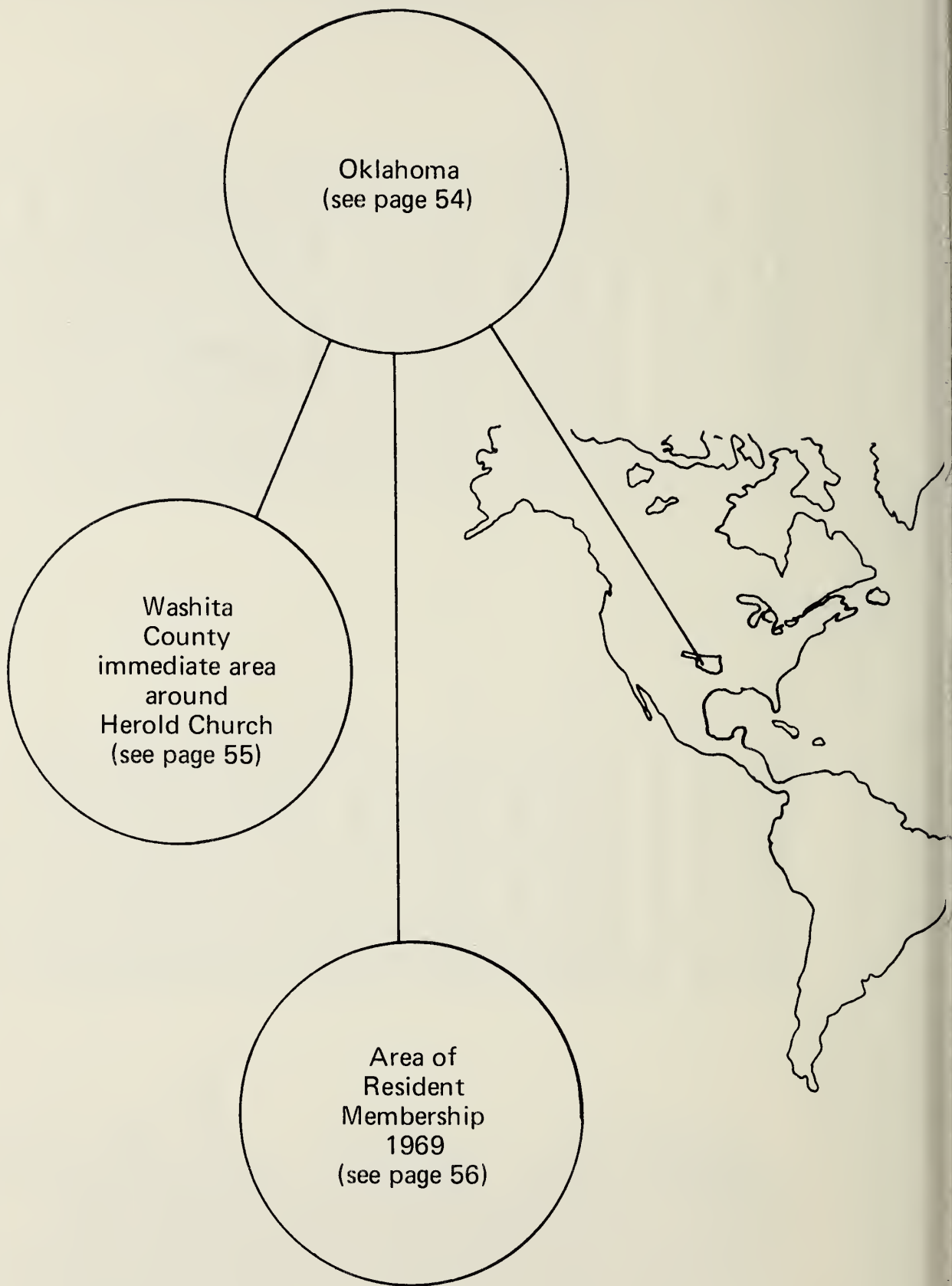
Male Members:

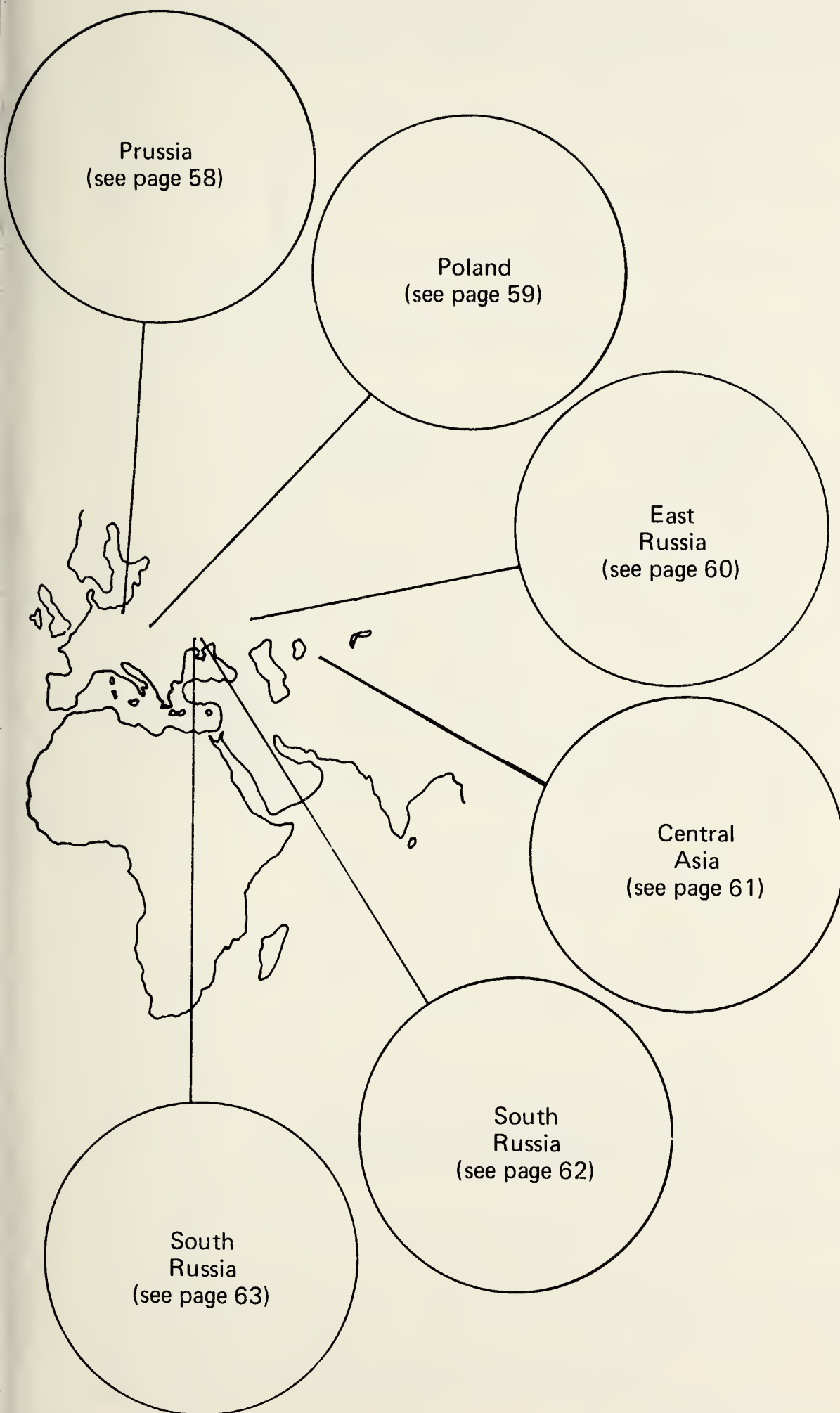
1. Franz Froese	West Prussia (Markushof)	1892 Ak-Medsched, Asia Newton, K.	1894
2. Franz J. Froese	East Russia (Hohendorf)	1892 Ak-Medsched, Asia Newton, K.	1894
3. Heinrich Froese	East Russia (Hohendorf)	1892 Ak-Medsched, Asia Newton, K.	1894
4. Jacob Froese	East Russia (Hohendorf)	1892 Ak-Medsched, Asia Newton, K.	1894
5. Johannes Fieguth	West Prussia (New Teichsdorfhinterfeld)	1892 Lysanderhöh, E. R. Newton, K.	1895
6. Johann Gaeddert	South Russia (Liebenau)	1879 Friedensdorf, S. R. ?, K.	1894
7. David Gaeddert	South Russia (Wernersdorf)	1879 Friedensdorf, S. R. ?, K.	1894
8. Heinrich Gaeddert	South Russia (Friedensdorf?)	1879 Friedensdorf, S. R. ?, K.	1894
9. Peter J. Gaeddert	South Russia (Wernersdorf)	1879 Friedensdorf, S. R. ?, K.	1894
10. Peter Horn	West Prussia (Augustwalde)	1885 Aulie Ata, Asia Newton, K.	1894
11. Peter F. Horn	East Russia (Hahnsau)	1885 Aulie Ata, Asia Newton, K.	1894
12. Heinrich Horn	East Russia (Hahnsau)	1885 Aulie Ata, Asia Newton, K.	1894
13. Heinrich Hinz	South Russia (?)	1874 (?), S. R. Inman, K.	1898
14. Jacob Jantzen	East Russia (Hahnsau)	1884 Lansau, Asia Beatrice, N.	1895
15. Michael Klaassen	East Russia (Koeppental)	1884 Lansau, Asia Beatrice, N.	1894
16. Jacob Klaassen	East Russia (Koeppental)	1884 Lansau, Asia Beatrice, N.	1894
17. Johannes A. Klaassen	East Russia (Koeppental)	1884 Lansau, Asia Beatrice, N.	1895
18. Cornelius H. Krause	Kansas (near Burton, Reno C.)		1893
19. David Henry McMichel	Ohio (Richardson County)		1895
20. Gerhard Nickel	East Russia (Hohendorf)	1885 Aulie Ata, Asia Newton, K.	1894
21. Peter A. Quiring	South Russia (Petershagen)	1893 Ak-Medsched, Asia Beatrice, N.	1894
22. Abraham Regier	West Prussia (Altebabke)	1889 Furstenwerder, W. P. Beatrice, N.	1895
23. Gerhard Savatzky	South Russia (Burwalde)	1878 Burwalde S. R. Manitoba, C.	1894
24. Peter B. Wedel	South Russia (?)	1875 (?), S. R. Harvey C., K.	1894

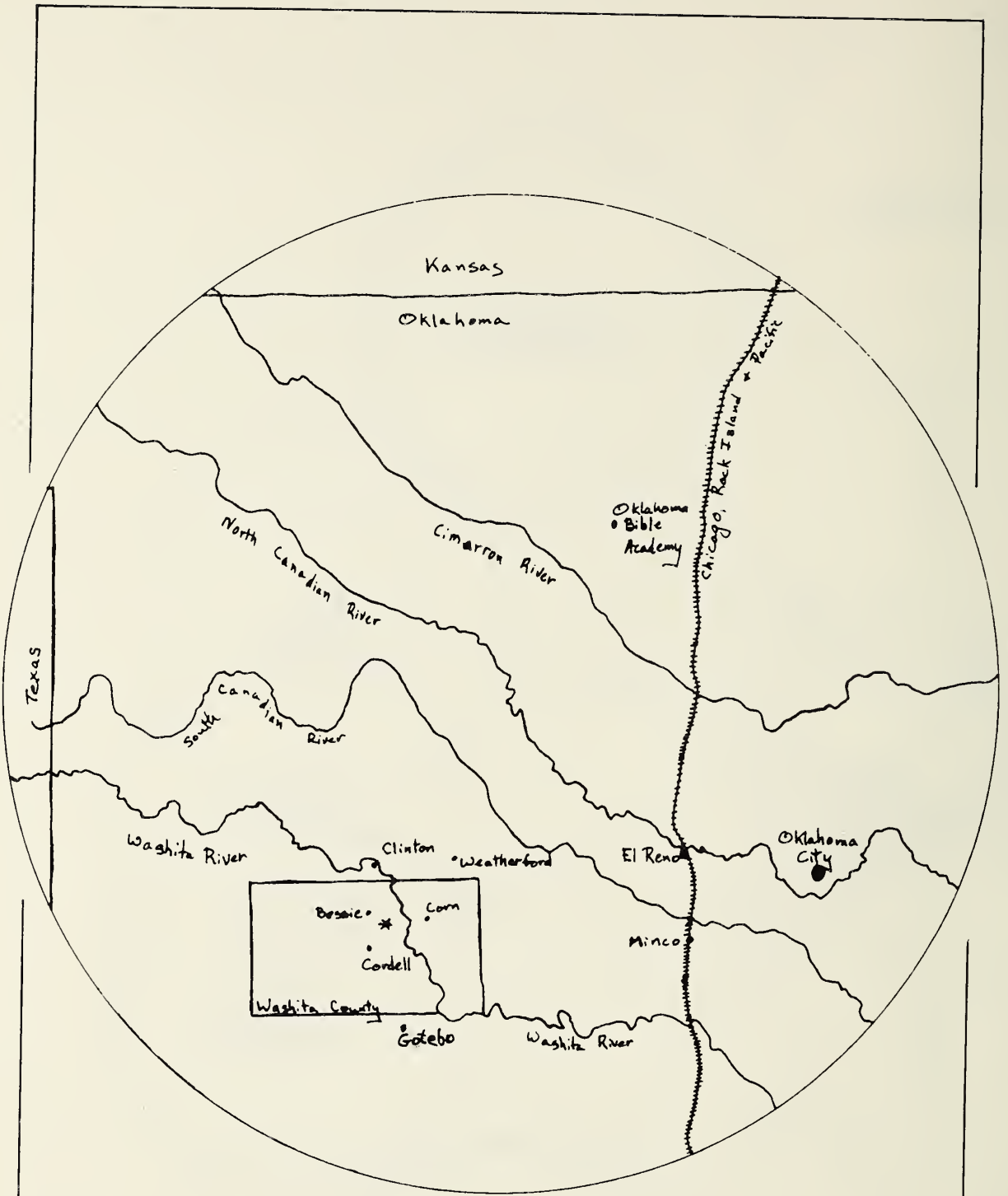
Female Members:

1. Mrs. Franz (Cornölia nee Schmid) Froese	West Prussia (Markushof)	1892 Ak-Medsched, Asia Newton, K.	1894
2. Mrs. Franz J. (Ann nee Wedel) Froese	Kansas (Marion County)		1897

3.	Miss Maria Froese	East Russia (Hohendorf)	1892 Ak-Medsched, Asia Newton, K.	1894
4.	Mrs. Johannes (Louise nee Toews) Fieguth	West Prussia (Orloff)	1884 Lansau, Asia Newton, K.	1895
5.	Mrs. Johann (Elisabeth nee Baerg) Gaeddert	South Russia (Wernersdorf)	1879 Friedensdorf, S. R. ?, K.	1894
6.	Mrs. Peter J. (Justina nee Klaassen) Gaeddert	East Russia (Koeppental)	1884 Lansau, Asia Beatrice, N.	1895
7.	Mrs. Peter (Maria nee Abrahams) Horn	West Prussia (Schulwiese)	1885 Aulie Ata, Asia Newton, K.	1894
8.	Mrs. Peter F. (Agatha nee Reimer) Horn	South Russia (Kontieges Feld)	1884 Kontieges Feld, S. R. McPherson Co., K.	1893
9.	Mrs. Heinrich (Anna nee Horn) Hinz	East Russia (Hahnsau)	1885 Aulie Ata, Asia Newton, K.	1894
10.	Miss Elisabeth Horn	East Russia (Hahnsau)	1885 Aulie Ata, Asia Newton, K.	1894
11.	Mrs. Jacob (Helena nee Klaassen) Jantzen	East Russia (Hahnsau)	1884 Lansau, Asia Beatrice, N.	1895
12.	Mrs. Michael (Margarethe nee Jantzen) Klaassen	East Russia (Hahnsau)	1885 Chiva, Asia Beatrice, N.	1894
13.	Mrs. Jacob (Katharina nee Toews) Klaassen	East Russia (Lysanderhöh)	1884 Lansau, Asia Newton, K.	1895
14.	Mrs. Aron (Helena nee Esau) Klaassen	West Prussia (Broeskerfelde)	1895 Lansau, Asia Beatrice, N.	1895
15.	Mrs. Martin (Maria nee Hamm) Klaassen	West Prussia (Orloff)	1884 Lansau, Asia Beatrice, N.	1894
16.	Mrs. Cornelius H. (Elisabeth nee Nickel) Krause	East Russia (Hohendorf)	1885 Aulie Ata, Asia Newton, K.	1894
17.	Mrs. David Henry (Catarina nee Froese) McMichel	East Russia (Hohendorf)	1892 Ak-Medsched, Asia Newton, K.	1894
18.	Mrs. Heinrich (Helena nee Harms) Nickel	West Prussia (Törichthof)	1885 Aulie Ata, Asia Newton, K.	1894
19.	Mrs. Gerhard (Aganetha nee Krause) Nickel	South Russia (Landskron)	1874 Landskron, S. R. ?, K.	1894
20.	Mrs. Peter A. (Renate nee Jantzen) Quiring	East Russia (Hahnsau)	1893 Ak-Medshed, Asia Beatrice, N.	1894
21.	Mrs. Abraham (Maria nee Horn) Regier	East Russia (Hahnsau)	1885 Aulie Ata, Asia Newton, K.	1895
22.	Mrs. Peter B. (Elisabeth nee Gaeddert) Wedel	South Russia (Friedensdorf)	1879 Friedensdorf, S. R. ?, K.	1894

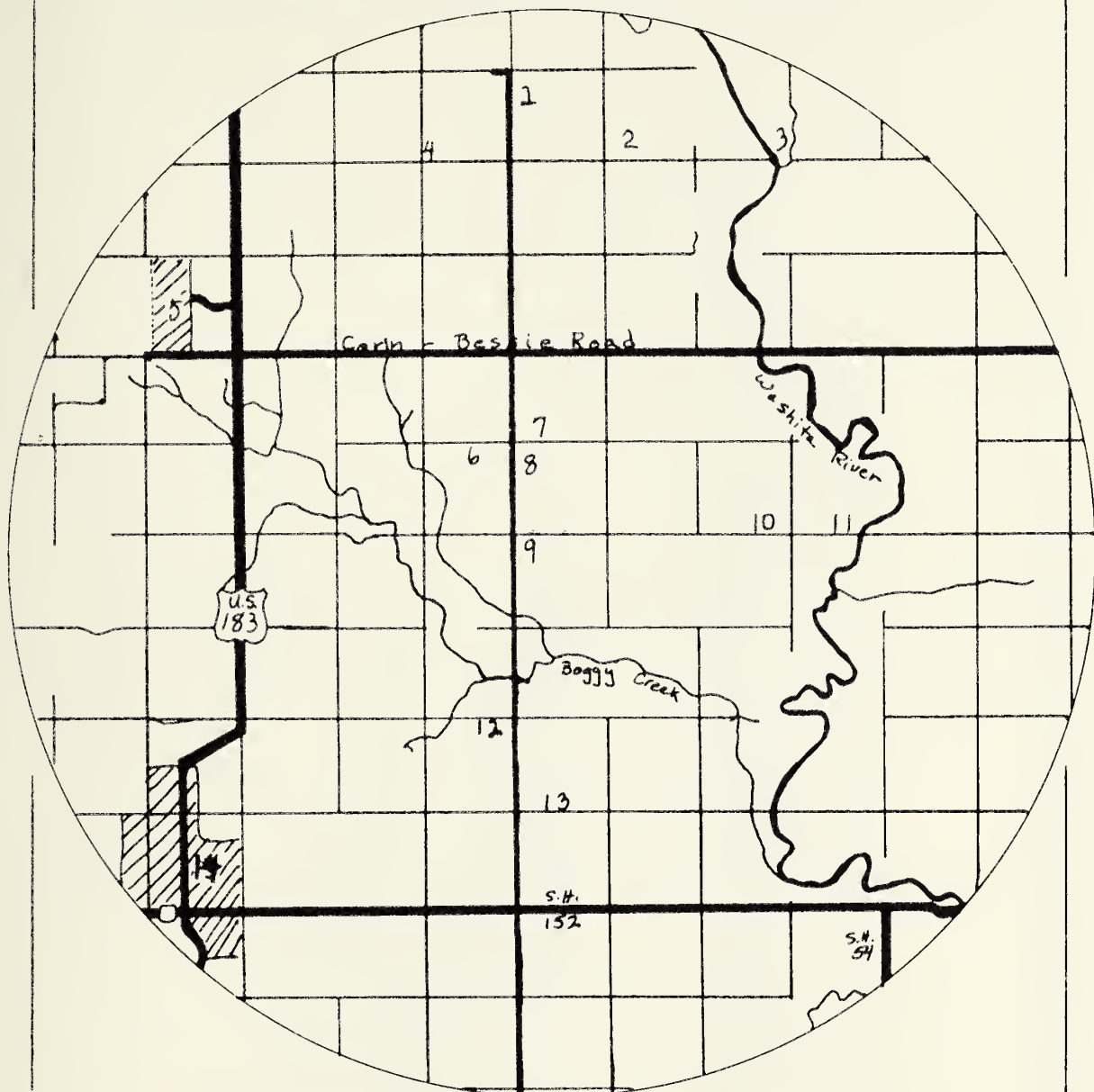




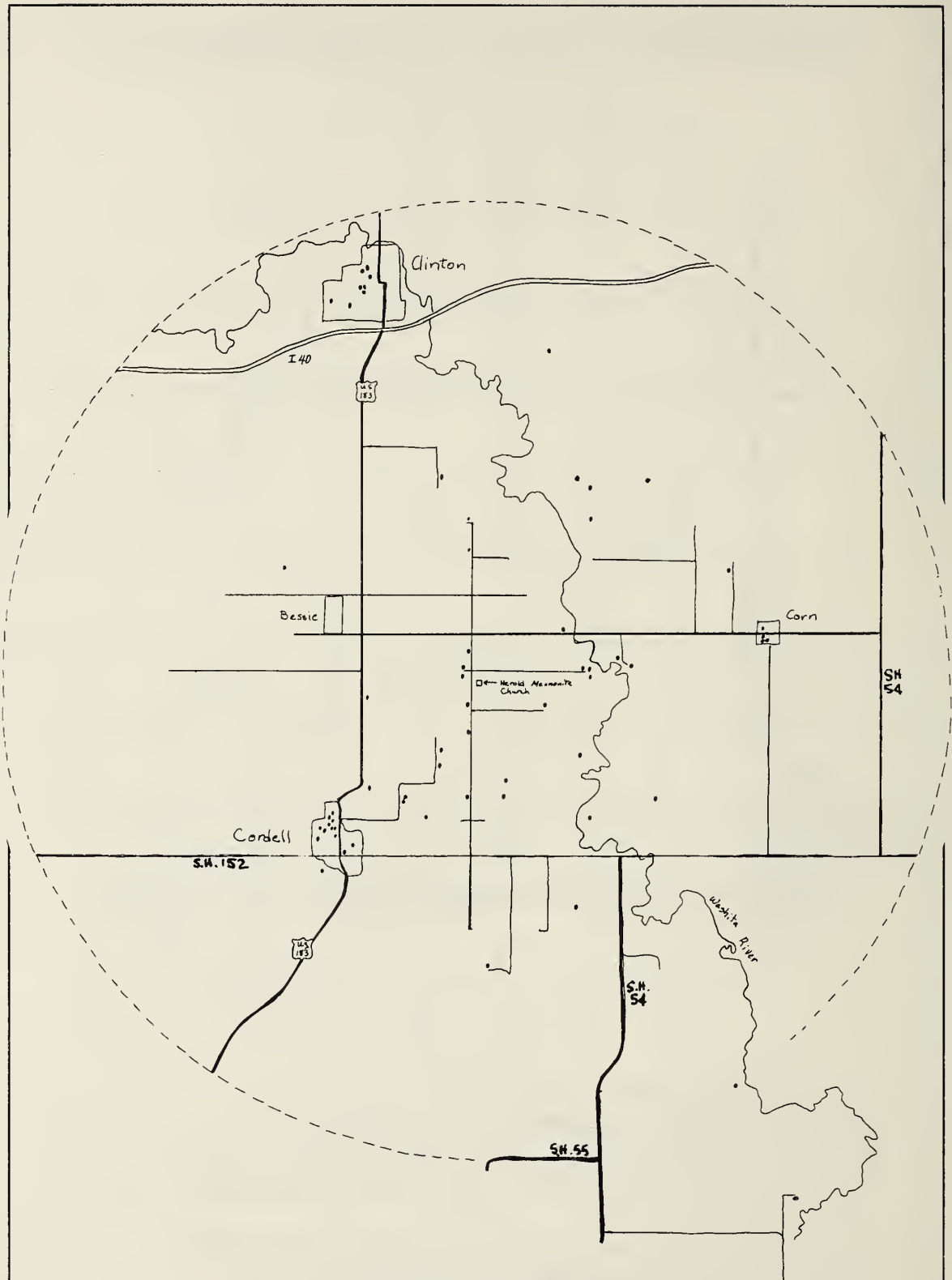


WESTERN OKLAHOMA

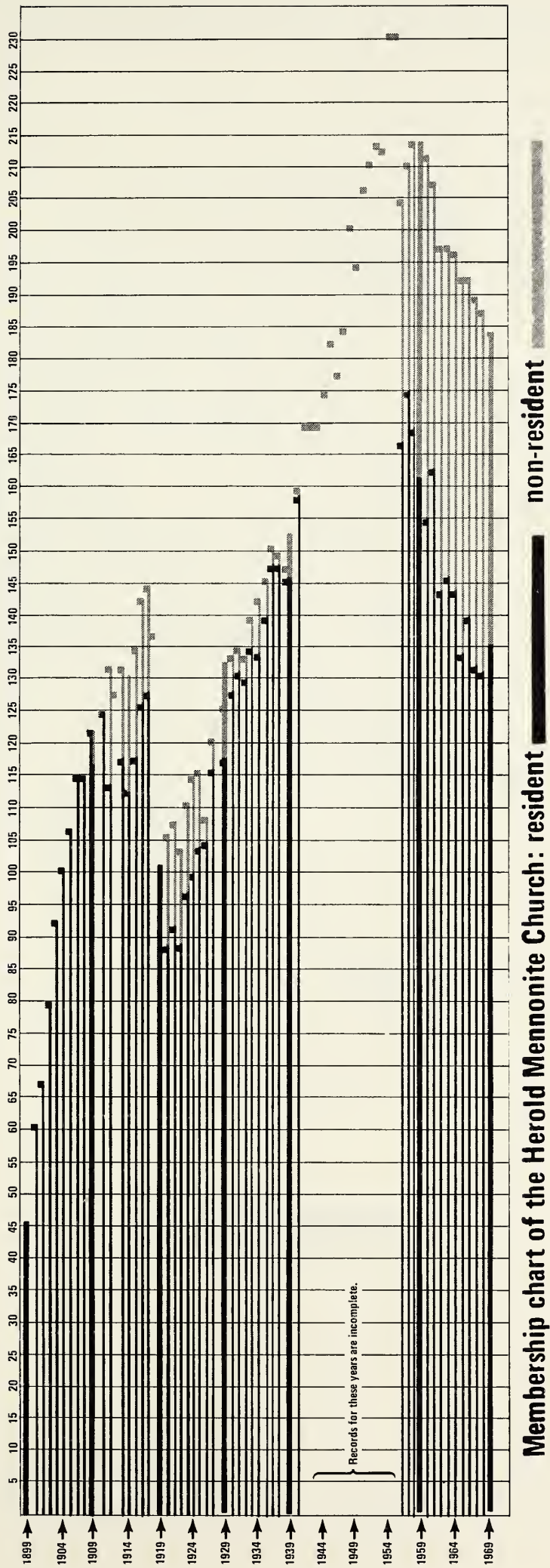
HISTORIC AREA NEAR HEROLD



1. Deutsche Religions Schule taught by Elder Michael Klaassen
2. Steinerberg: a place where many children used to play
3. Big Jake Crossing of the Washita River: place of the last Sun Dance
4. Herald Post-Office after which the Herold Mennonite Church is named
5. Bessie, Oklahoma - 73622
6. The Bessie Mennonite Brethren Church (moved to Cordell in 1961)
7. The Loepp Hospital: in operation from about 1908 to 1914
8. The site of the Herold Mennonite Church and its graveyard
9. Flynn Schoolhouse, District No. 19: the place where the south Deutsche Religions Schule was taught by John Ewert, then by Elisabeth Kliever, then by Margaret Klaassen
10. Shelly Schoolhouse: the place where the Sichar Mennonite Church met after leaving the mission house in Shelly in 1896
11. Shelly, Oklahoma: a town which existed from 1882 to 1911
12. The graveyard and former site of the Sichar Mennonite Church building after the schism of 1899
13. McKinley Schoolhouse: the place where the Salem Mennonite Church, a later schism body of the Sichar Mennonite Church, met
14. Cordell, Oklahoma - 73632

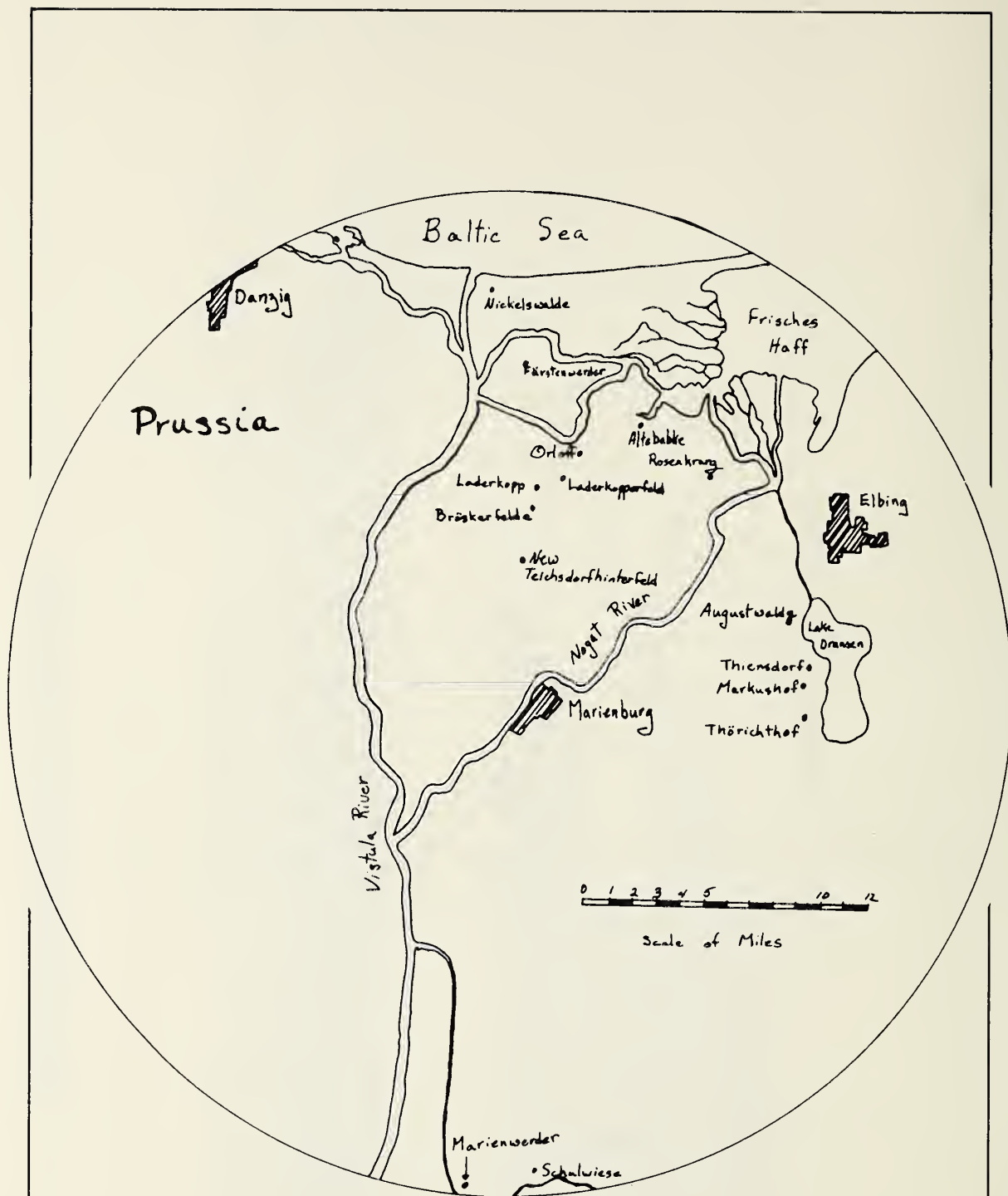


PRESENT RESIDENT MEMBERSHIP DISTRIBUTION



Membership chart of the Herold Mennonite Church: resident non-resident

MEMBERSHIP GRAPH

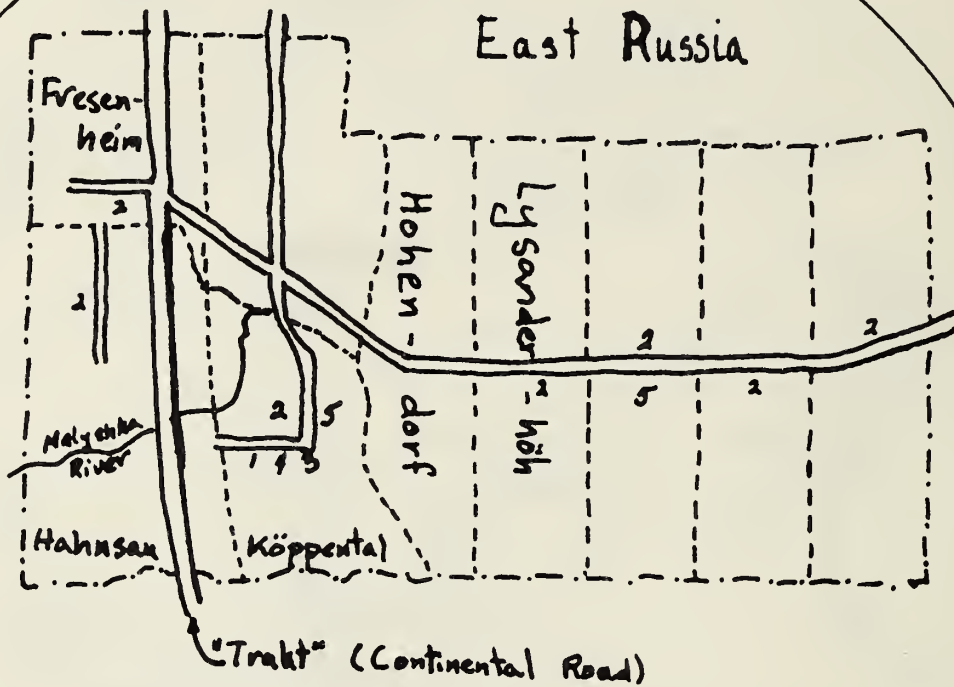


PRUSSIA



POLAND

Am Trakt



- 1 Zentralschule
- 2 Elementary school
- 3 County Seat
- 4 Co-operative
- 5 Church

EAST RUSSIA

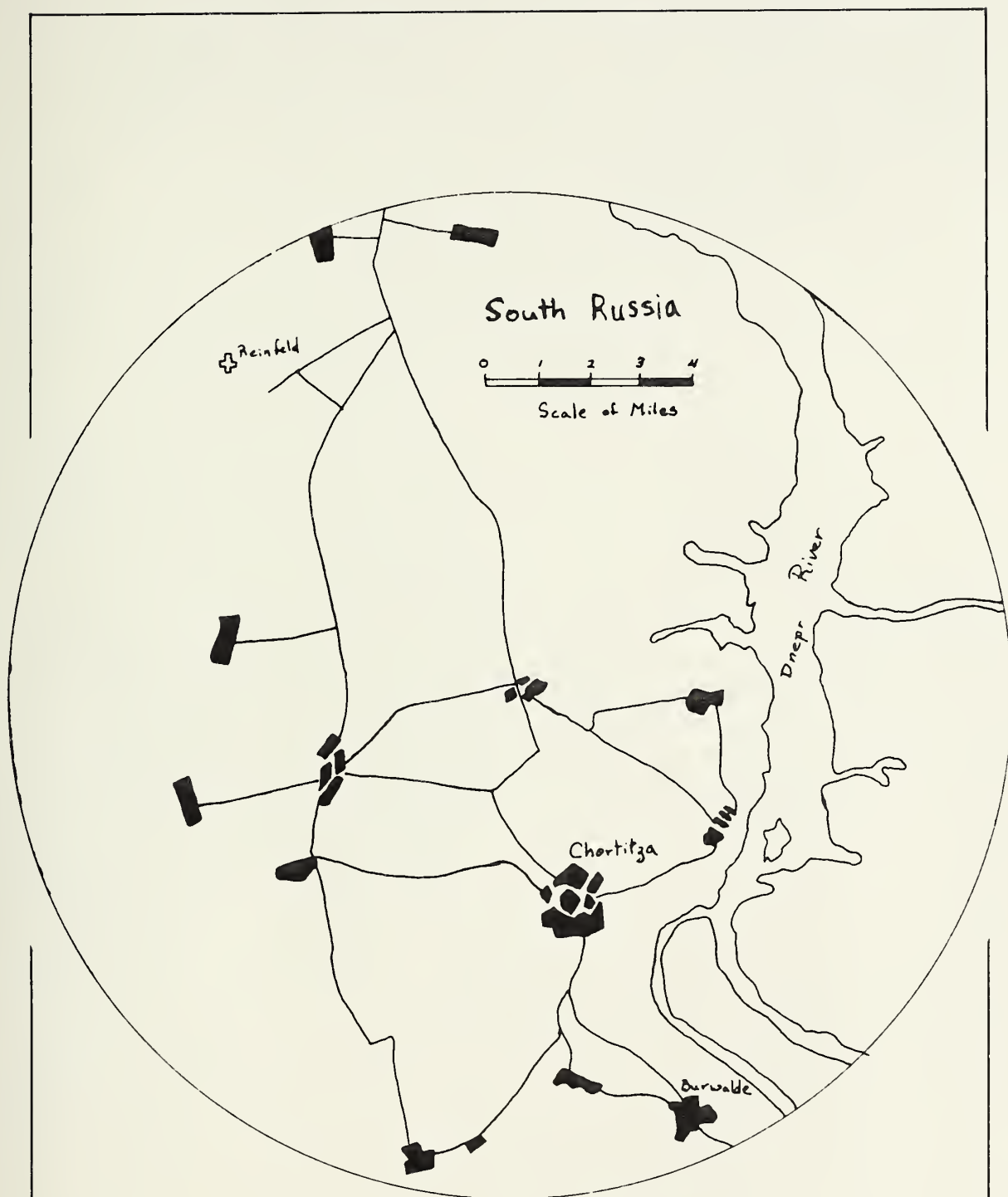
Central Asia



CENTRAL ASIA



SOUTH RUSSIA - MOLOTSCHNA -



SOUTH RUSSIA - CHORTITZA -

FOOTNOTES

¹Ephesians 1:12

²Philippians 1:6

³S. F. Pannabecker, Editor, *The Christian Mission of the General Conference Mennonite Church* (Newton, Kansas, 1961), p. 19.

⁴Marvin Kroeker, "Mennonites in the Oklahoma 'Runs,'" *Mennonite Life*, Vol. X, No. 3, (July, 1955), p. 115.

⁵Jacob Klaassen *Memories and Notations About My Life*, trans. by Walter Klaassen (mimeographed, 1966), p. 6.

⁶Kroeker, op. cit., p. 116.

⁷Klaassen, op. cit., p. 7.

⁸Ibid., p. 10, 11.

⁹Ibid., p. 11.

¹⁰*Herold Mennonite Church Record (English)*, p. 1.

¹¹Norman Schmidt, *History of the Herold Mennonite Church* (a term paper for A. K. Wiens, Grace Bible Institute, Omaha, Nebraska, 1952), p. 7.

¹²*Herold Record*, op. cit., p. 1.

¹³*Herold Mennonite Church Secretary's Record: 1899-1929* (German), p. 6.

¹⁴Ibid., p. 15.

¹⁵Klaassen, op. cit., p. 15-16.

¹⁶Anna Klaassen, "The New Herold Church," *Composition Book* (a theme for M. Klaassen, Klaassen Religions Schule, Washita Co., Oklahoma, 1916, and trans. by Mrs. Ed. F. Schmidt, 1969), pp. 7-8.

¹⁷Ibid., Klaassen, op. cit., p. 16.

¹⁸*Herold Record*, op. cit., p. 4.

¹⁹Leonard Harms, interviewed August 10, 1969.

²⁰*Herold Record*, op. cit., p. 10.

²¹Harms, op. cit.

²²Ibid.

²³Otto Nickel, interviewed August 7, 1969.

²⁴Rev. Paul Dahlenburg, "Pastoral Report," *Herold Mennonite Church Yearbook* (1949), p. 2.

²⁵Harms, op. cit.

²⁶Otto Nickel, *History of The Herold Mennonite Church, 1899-1969* (a paper written for and read at the 70th anniversary services, September 14, 1969), p. 3.

²⁷Anna Klaassen, "A School Day," op. cit., p. 35.

289.776642

43941

A74

Arn

The Herold Mennonite Church

MRR

289.776642

43941

A74

AUTHOR

Arn

TITLE

The Herold Mennonite Church

DATE DUE

BORROWER'S NAME

DATE DUE

76642 A74

John W. 4n

Herold Mennonite Church :

c.1

000

040101

